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"LIBERTY, HO NESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS OF THE MORNING AND EVENING. NO. IV.

[BY O. W. WITHINGTON.]

I.

With a confiding Hope that fears no harm,
To Thee, O Father, from the World I look,
For Thou alone canst make my spirit calm
As the deep waters of a sheltered brook.

II.

Even as a Dove flies swiftly to the wood,
And seeks her nest in some familiar tree,
So would I find Thee in my solitude,
No longer such—if it be blessed by Thee.

III.

For where Thou art is Hope—where Thou hast been,
Th' Heart in vain an Idol would enthrone,
Though at an Earthly shrine it may have knelt,
There is no Love, my Savior, like thine own.

IV.

Then still be with me, even to the end,
In grief my Stay, in joy my only pride;
For while Thou art my Father and my Friend,
This longing spirit asks no hope beside.

[From Zion's Banner.]

A SERMON,

Occasioned by the sudden death of William R. Long, (who was killed June 22, on the Rail Road between Lowell, and Boston,) and delivered July 5th, 1840, in the South Congregational Church, by Rev. Mr Miles, its Pastor.

JOHN vii: 6. *'Then said Jesus unto them, my time is not yet come, but your time is always ready.'*

It was given to the Savior to know the time of his death. He knew that he would not be offered up until all things that had been written of him should be fulfilled. With a clear eye he foresaw the succession of scenes through which he was to pass before he could say 'it is finished; Father, into thy hands I commit my spirit.' When, therefore, his disciples urged him to go from Galilee down to Judea, to attend the great Feast of Tabernacles, he declined, because the men of Judea sought to kill him. To have gone among them openly would have been seeking certain death. He explains these circumstances to his disciples. He reminds them that while he knows that the scenes of his final sufferings are yet distant, they, on the other hand, know not what a day or an hour may bring forth to them. My time is not yet come, but your time is always ready.

On the last clause of this verse I call upon you, my hearers, seriously to reflect. Your time is always ready. With what a startling, fearful power has this truth been lately brought home to our hearts! I feel that I should do wrong if I neglected to speak of the solemn event in this place. Indeed there are many reasons why it should be here noticed. It was not only a fellow-worshipper who was so suddenly taken from us. As the leader of our choir he conducted for about six years our public praises, and was thus intimately associated with the worship of this house. And then he was widely known, and was justly esteemed. I need not undertake to describe his character. To the amiableness of his disposition, the urbanity of his manners, to his accommodating, disinterested spirit, as well as to his conscientious uprightness and integrity of life, all bear united testimony. Let me add that although he never spoke of his religious thoughts to others, the fountains of some of the deepest and purest feelings of our nature were in him easily touched and made to flow; he ever cherished a sacred regard for the services of religion; and there is reason to believe that what was not a matter of profession, was nevertheless a subject of frequent and serious thought.

But he has gone from us. In his early manhood, in a moment when the tide of health and enjoyment was coursing freely through his veins, and from a beloved and dependent family, he has been taken hence. Imagination cannot conceive any thing more sudden than the fatal event. And into what unusual and startling proximity were the scenes of life and of death here brought. The body was the tenant of a tomb which only twenty-four hours before was as full of animation and vigor and hope as any here present. It was carried to a distant place of burial which only forty-eight hours before *he* visited, to meditate, in the quietness of a Sabbath evening, by the graves of two of his little children that were there peacefully slumbering side by side. How do facts like these impress upon us the solemn words of the Apostle, 'ye know not what shall be on the morrow.' O that the awakening power with which an event like this comes home to us, may have a deep, an abiding, and a saving influence upon all our hearts. The sympathy which all of you have felt for the bereaved, is honorable to you, and is precious and soothing, as I know, to her whose heart is most bowed down. Our prayers shall not cease that he who is the Widow's God, and the Father of the Fatherless, would send that support and those heavenly consolations which He alone can bestow.

But, my friends, for us there is now this question to which we should, we must, give heed—shall we suffer this event to fall among us and we be unconcerned, and to pass away from us soon to be forgotten, or shall it awaken the indifferent, and arouse the stupid, and give us all a deeper insight into our true condition and real wants?

Your time is always ready. Look back upon the past ten years. Count up the number of those who, in this city, have been summoned, in one moment of time, from the scenes of the living. Can you tell me why you was not taken *instead* of any of these? Can you tell me that you will not be taken *as* any one of these?

Man is more exposed to sudden death now, than he was several years ago. He has brought into action new and irresistible forces of nature. The Steam Engine, in its thousand applications to the arts, is a power before which human life is but a bubble. Many of the accidents to which the use of so resistless and unrelenting a power is liable may be prevented by caution and foresight. And it is, I think, a remarkable fact, that the last month completes the time when, as well as can be judged from a brief estimate, one million of passengers have been transported by this method of conveyance which has proved fatal to our lamented friend, without another instance of death to any other passenger. The fact, I suspect, is without a parallel. I need not add how creditable it is to the good management of that great means of public convenience and utility. But the use of a power like this endangers life notwithstanding all prudence and care. From the rapidity and might of its motion, the least instance of forgetfulness, of inadvertency, or error of judgment, may prove fatal to many lives. The cause of the death of him to whom I have alluded was not carelessness. He was a cautious man. It was not ignorance. He knew well the situation of the fatal spot. He must have concluded, as has been suggested, that the fatal place had been passed. And this case illustrates the idea I would present. Not only every workman in his mill or at his machine, but every man who *travels*, puts himself, as it were, *in the hands* of a mighty power, that will forget none of his forgetfulness, nor make the least allowance for the least of his mistakes. The fact I say increases our liability to sudden death. The improvements of modern times have thus added other causes to the common ones of fatal accidents.

And then these common causes of sudden death how numerous, and how small, often, they are—the fright of a horse, the falling of a tile, a single misstep in our daily walks, some slight derangement of our system, working secretly within, until suddenly, in one instant of time, the brittle thread of life is severed. So was it with that venerable man* to whose impressive words you have here listened, but who, within the last fortnight, far from his home, in the solemn hour of midnight, and without hardly one moment's warning, received the summons to depart. And while the arrows of death are thus falling around us, while the most trifling thing in our path may be made the fatal messenger, while we know not but, *at this very moment*, that worm is secretly preying upon our vitals which shall, when we think not of it, sunder the frail tie, do we realize our true condition? I put it to each of you, my friends, have you given one solemn hour to look at your real situation in the face, and to ask, am I ready?

Yes, we are all walking on the very brink of the eternal world. The path before us seems solid and safe. But a single misstep, one little instance of forgetfulness or mistake, may plunge us into that eternity where an immortal soul is saved or lost. Suddenly our departure *may* come, soon it *will* come. And of all that multitude we saw yesterday, pouring forth from every quarter to celebrate our Nation's Jubilee, in a little while not one of them shall be left. Our fate and theirs is bound up in a common lot. If we do not drop untimely, soon shall we pass away like the leaves of the Autumn. What then is it which, as reflecting and reasonable men, what is it which is our great, our highest concern? I blame you not for the interest you feel in affairs which affect your condition in this world, and the condition of your children, and children's children. I blame you not for thronging, each to such place as to each seems good, to hear from eloquent lips of your political rights and duties. But into what diminutive importance, into what utter insignificance, do all these things shrink, when compared with the salvation of an immortal soul?

I will entreat you, then, I will plead with you as a brother. To me it is a solemn thought, and one which I pray I may feel more and more deeply, that I am placed here to speak to you, and to warn you, on these things. Little did I think three Sundays ago that I was giving one of the last messages from God, which one of my beloved parishioners would ever hear this side of the grave. And yet why should I not think of this? Who can tell but that to some of you this is the last message you will hear from my lips? I will remember, then, at this time at least, that I am to watch for souls as one who is to give account. I will speak to you as I shall wish to think I have done when I can speak to you no more. I will not address you in the language of fear or threat. I will ask you to go with me, in imagination, to the house of our departed friend, when his breathless body was borne into it. I will ask you to think of the work which one moment of time did for him, body and soul. And then I will say to you that the concerns of *your* souls are not to be trifled with. They are of more moment to you than houses or lands, or Father or Mother, or country or the whole of this world itself. Do not think of delay. Can you, by the side of this marred and bleeding body, *can* you say, go thy way for this time, when I have a more convenient season I will call for thee? You must begin now, or—let me state the fearful alternative in its plainest words—you do run the hazard of perdition. As though God did beseech you by me, I pray you in Christ's stead, be ye reconciled to God.

But this *beginning* to be religious, how is it to be done? And here I know is the great difficulty. Of all who hear me this morning I do not believe there is one who has resolved never to attend to the things of his soul. Our indifference, and worldliness, and guilt all arise from the fact that we do not solemnly resolve to begin. But how shall we begin? Begin as you would begin any thing else, by a solemn resolution. Here, in this accepted place, now, on this day of salvation, call God to witness the holy purpose of your heart. Determine that when you go hence you will not forget this one thing needful. Be watchful and you need not forget it. Be prayerful and God will help you to remember it. And when you feel the want of sympathy, encouragement, and advice, come to your Pastor. He will always welcome you, and give you his humble aid and prayers. But do not forget to pray for yourself. Pray for God's Holy Spirit to change your hard and guilty heart. Ask and ye shall receive. Seek and ye shall find. And when you feel your need of pardon, and your want of peace, look to the Lamb of God, who is able to save to the uttermost all them that come unto him. Take his yoke upon you which is easy, and his burden which is light, and ye shall find rest to your souls.

O brethren, the door is open, and the way is plain. I see before me young men and young women, who are entering upon life's perilous voyage; here, also, are business men, in middle life, to whom God's holy Providence must speak in awakening words. Among us all let there be one who shall now resolve in the words of the pious Patriarch of old, 'as for me and my house we *will* serve the Lord.'

* Rev. Dr Thayer, of Lancaster.

HINTS TO MINISTERIAL ASSOCIATIONS.

The objects of such associations might be divided into two principal heads, speculative and practical. Under the former should be included the exercise and improvement of their exegetical and critical talents by the production from time to time of essays on some theological topic; under the latter may be instanced the discussion of improved modes of public instruction, and of every question connected with the external service and administration of religion. With respect to the speculative topics of conference, it might be desirable, if any question of doctrine, criticism or interpretation, was found by the general body of ministers to be attended with peculiar difficulty, to request one of their body, whose studies lay in that direction, to take it as a subject of special research and inquiry for the ensuing month or two months, and at the end of that time to submit the result of his inquiries to his brethren. All discussions and inquiries, to the utmost extent of freedom, should be welcome; the members of the ministers' meeting should be invited to state difficulties and propose objections, and to offer their own thoughts on the best mode of treating subjects fraught with doctrinal, exegetical or practical difficulty. In this way an advance would be made towards inducing the members of the meeting to combine the two great conditions of an efficient ministry—intelligence and learning with zeal and piety. The several meetings of ministers might usefully employ themselves in obtaining correct accounts of the origin and history of the different congregations in their neighborhood, and in making out a statistical return of the state of the schools, libraries, charitable funds, endowments, &c., &c.; so that the past and present state of the churches might be brought more completely into view, and the means of aiding their future prosperity more readily suggested.

A sufficient number of topics are here suggested to occupy the attention and engage the zeal of an association of ministers. It is, perhaps, practically speaking, one of the collateral evils incident to the absence of all symbolical books, in which the general faith of a religious community is embodied, that young men of ardent and speculative minds, who have not much intercourse with persons engaged in kindred pursuits, are led by the seclusion of their situation to indulge a morbid tendency to speculation, the fruits of which are brought before their people, hungering for the plain and substantial food of the gospel, in the unprofitable sallies of transient theory and conjecture. The cause of piety may be unintentionally but seriously injured by such a treatment of a congregation. Such passing thoughts, innocent and ingenious in themselves, and perhaps the necessary steps in the inquiring mind to larger and juster views of religious truth, are best thrown off in the shape of essays read before such meetings of ministers as I have just described, which afford a salutary vent for the effervescence of this speculative spirit, and, by the perfectly free discussion which they admit, tend to create and diffuse a general unity of feeling as to what has been found from experience most conducive to the moral and spiritual improvement of mankind, without in any degree cramping the fullest expansion of mental individuality.

THE POWER OF FAITH.

The power is immense of a man's faith, in God, in truth, in goodness, in himself, in his fellow-men—in his own power of doing good, and their capacity and willingness to receive good from him; the power is immense of such a faith, when perfect and entire, to remove mountains—mountains of difficulty and opposition,—to overcome hindrances,—to annihilate or neutralize perils,—to make him conqueror, and more than conqueror, over all things. In the simple strength of such a faith, results almost incredibly great may be, and have been, and are, accomplished with outward means as incredibly small; and without this faith nothing great or good was ever achieved, whatever the outward means. History is full of the triumphs of an overcoming faith. It was Luther's faith that shook the papal throne. It was Clarkson's faith that put down, first the slave-trade, and then slavery. It is faith that makes reformers, philanthropists, prophets, martyrs. It is faith that appropriates new or long-lost truth, and speaks it in the hearing of the world—and speaks on, though the world will not hear, or hear only to scoff and persecute. It is faith that proclaims humanity's wrongs, and vindicates humanity's rights. It is faith that pursues knowledge under difficulties, and disseminates it amid dangers and discouragements, and does good through evil report and through good report—steadfast and immoveable in both. It is faith that preaches a gospel to the poor, and sees the soul of the possible angel beneath the rags of the actual beggar, and reconsecrates humanity's desecrated temples for the presence and worship of the Infinite. Faith is the germ of all progress, all improvement. If *love* be the principle of conversation, *faith* is the principle of progression. If love, peace, meekness, be needed to maintain the good that is in the world, faith is needed to increase that good, and to put down or turn into good, the evil that exists by the side of it.—There is a *wisdom of experience*, and there is a *wisdom of hope*; and the former, though excellent in its place and its way, soon sinks into the torpor of scepticism and worldliness, unless cheered and reinforced by the latter. If the one be useful to prevent men from attempting and expecting too much, the other is all-essential to prompt them to attempt any thing great. If without the the one, many follies would be committed by the good—without the other, goodness itself would languish into feebleness and mediocrity. There *is* a 'saving faith,' though not of the sort exactly that theologians tell us of. There is a saving faith, and there is no salvation without faith. There is a saving faith in every good man's heart, and it is this faith that gives him strength for goodness. The faith that truth is stronger than error—that good is stronger than evil—that right is mightier than might—this is the saving faith; this is the faith that must save the world, and without which there can be no salvation for the world. The world wants this faith for its salvation. The world wants men that have faith in man, that will go forth into its waste places, and heal its diseases, and bear away its mountains of sin and sorrow. Blessed be God! there is, and ever has been, faith upon the earth, and will be, in larger and larger measures, till the world through faith shall be saved.

MIRACULOUS ATTESTATION.

Are *they* aware, Mr Editor, who are endeavoring to sweep away all miraculous fact and attestation, that they are creating the most mysterious *paradox*, and, in fact, the greatest miracle of all—namely, on the supposition that human nature was in the writers of the gospel narratives what it is in man now, that all the beauty, purity, wisdom and sublimity of those narratives,—I say, Sir, all that is just and good and high and holy,—the very virtue and morality of heaven,—proceeded from *conscious liars and impostors?* Such were the evangelical historians, if the miraculous history be false; and let philosophers and sceptical men solve the inscrutable mystery of the MOTIVES and powers of ordinary men, as the authors of such records, if one part be irreconcilably discordant with another. I cannot but think, Sir, it admits of all but mathematical proof, *that the sign and seal of prophecy rest on the history and character of Christ*, and consequently on the religion which he taught. Now, this at once lifts up the Christian scheme out of the sphere of unaided man's wit and wisdom: it gives *Divinity* for its support and sanction—a celestial power, spirit and knowledge; and it is but a continued exercise of that spirit and power, to admit the miracles of the gospel narratives in farther attestation of the divine commission of that Great Revealer of light and life, who was also the greatest instructor in truth and righteousness.

[From the Western Messenger for June.]

STATE OF THE CHURCHES.

Our western churches generally are, notwithstanding the pressure of the times, in a most flourishing condition. Our numbers, zeal and union are increasing, we believe, in St. Louis Louisville and Cincinnati. At Syracuse Mr Storer has been delivering a course of lectures, which has excited much interest. The society at Buffalo, poor in purse, are rich in hope, and bound to their earnest Pastor and to each other more warmly than ever. Our friends at Meadville are in excellent spirits, gradually wearing away prejudice by consistent charity and tolerant freedom of opinion and speech. Mr Harrington, of Chicago, gives us excellent news from our friends. We rejoice to hear that he will probably return to them. He is now on a vist to the East, to collect funds for building a church. Their increase of numbers and of spirit authorises them to erect a place of worship, and they would need no assistance but for the unexampled pressure of the times. We trust our eastern friends will be liberal. We have been told, from we know not how many sources, that there is a fine opening for a church of our denomination in New Orleans. Our friends at Jackson, Louisiana, are thriving. Meetings are held in two different places, and good attendance at each. A gentlemen from Louisiana tells us that ministers of our denomination would find anxious hearers in all the great towns of the South West. Where are the preachers to send? We hear too that in Detroit they have only been prevented by hard times from organizing a society. We have not heard lately from Quincy, Hillsboro' or Peoria, but we doubt not the news from those quarters would be most encouraging. We hope soon to receive letters from Messrs. Huntoon and Huntington.

USE OF THE PASTORAL FUNCTIONS TO THE PREACHER.

There are some who would drop the connexion between 'Pastors and Preachers;' or rather who would have the functions of the Pastor totally to disappear. This, so far as the People are concerned, we should leave to their discretion; but we should augur ill of the Minister of Religion whose heart consented to this annihilation of half his usefulness by the annihilation of half his functions. No man should find the fulness of his life in the exercises of study, feeling, and intellect. No man lives in the full power and enjoyment of his being, who does not hold close and active connexions with the individual elements of society. He is but half a man who stands apart a Preacher of Truths, and troubles not his sympathies with the embodiments that are given to them; with the real shades they assume when they have struggled with the mixed influences of the hearts into which they enter. Even intellectual power dies in such minds; for the sphere of observation contracts, and the strongest elements of influence, freshness, and color, depart from thought. Such modes of existence may rear a Scholar or a Philosopher, but not a Philanthropist, a Preacher, a Prophet, or a Poet. The Preacher, therefore, must either be a Pastor to satisfy and develope the active capacities of his nature, or he must seek the practical complement of his being in some other pursuits of life. But in no other interests can he find full exercise for his practical being, without injury to the unity and singleness of his Character. He has but the choice of three things: to be a Pastor; to be a closet intellectualist, without influence or action, not breaking indeed the unity of his profession, but not filling its whole sphere; or, by the introduction of other objects, to confuse and weaken the meaning and significance of his life.

THE SPIRIT OF CHRISTIANITY THE GREAT WANT OF THE POOR AND RICH.

Let the Rich be Christians, and it will bring them not only into a better Christian, but into a better Economic communion with the poor, and substitute for the Charity of Poor Laws the Charity of Instruction. Let the poor be Christians, and the basement of our civilization would not be so lost to all the hopes and prospects of its better life—so degraded and brutalized, that it seems to cry out against man and God. Let the rich be Christians, and the pinnacles of our civilization would not be so removed in sympathies from their suffering brethren, so insensible to the wants and cries of children of the same God. Let the poor be Christians, and though they know nothing of the Laws that regulate wages and profit, labor and capital, their moral tastes and their moral abstinence would enable them to command economically their full share of the wealth of the world, and to rise through the elevation of their desires, on the scale of moral beings. Let the rich be Christians, and they will rejoice in this process, and hold out the hand of brotherhood to help it on, and neither by private selfishness nor by public profligacy, by cupidity, nor by the recklessness of dishonest enterprize, interfere to disturb this ascending movement of the Spirit of humanity. We know not what Political and Social Science may yet demonstrate or achieve, but of this we are sure, that the Spirit of Jesus embraces and indicates them all; and that if we were but imbued with his Spirit, if we would but act upon his principle of human brotherhood, if we would but seek first the Kingdom of God and His righteousness, 'all these things would be added unto us.'

RIGHTS OF SORROW.

The Rights of Sorrow are no more to be invaded than the Rights of Character. Grief is as sacred as the liberty of thought and action, and Sympathy is no more to be volunteered than Advice. It is not every one who is privileged to enter the retirement where grief sits veiled; it is not every one who is privileged to speak of sorrows as if they could be shared or in common, the intensity of which the heart well knows, itself alone can understand. We should rather invade the sanctuary of Character than the sanctuary of Affliction; we should rather violate the Rights of the Mind when it is strong and equal to its own defence, than when it is depressed and weak. We know of no official privilege that entitles any man to break in upon the retirements of Mourning, and to lay his touch upon the fountain of our tears. There is a sacredness in Sorrow that seeks concealment; like Prayer and Piety it 'enters into its closet and shuts the door,' and desires to be alone and with God.

BEGIN AT HOME.

Begin at the fountain-head: begin at home; cultivate a spirit of deep, sober, earnest piety in your hearts, and in your households. Let the church be refreshed and fertilized from the overflowing fountains of domestic goodness and piety. Let the spirit of your pious and venerable forefathers, enlightened by clearer knowledge, and sweetened with a more tender charity for all men, re-enter and once more sanctify your homes; making every household a temple of religion, and training up your children and your servants to become members of Christ's Church on earth, and heirs of the promise in heaven. Do this; and you have done every thing; your task is accomplished; your victory is won. No outward change or adversity can undermine the foundations of a religion, which is built on personal holiness and domestic piety,—which stands secure and stong on the firm and immutable basis of deep conviction, of steadfast principle, of living faith, and of heavenward hope.'

CLERICAL TIMIDITY.

[From an English sermon, entitled, 'The Fear of the Folk,' by Philip Harwood.]

'There is a timidity which is not exactly selfish or worldly, for it springs from a quite sincere, though mistaken, attachment to great social and spiritual interests, but which, almost equally with the other, tempts men aside from simplicity and godly sincerity. I mean the timidity which is *sceptical of truth*; which either dreads the practical working of truth, or doubts the efficacy of discussion to discover and advance truth; and which fears above all things, giving offence to those to whom truth may be novel or disagreeable. I mean the timidity, for instance (to take my illustration from our own religious body,) which fears that *the Unitarian cause may be injured* by Unitarian ministers speaking out what they think upon subjects that they have thought upon, and therefore have some sort of right to speak upon: I mean the timidity which would rather that such and such a particular truth were suppressed and let alone, than that a casual Trinitarian auditor should go home shocked; and which is comforted and overjoyed, when some convenient ambiguity of the orthodox vocabulary is dexterously foisted into the prayer or the sermon, because the Calvinists will then see that we believe very nearly as they do.'

'Talk of truth doing harm to the Unitarian cause! Talk of the cause being injured by Unitarian ministers freely speaking what they have freely thought! Why, this *is* the cause;—Truth, Freedom, Honesty, Progression. This is the cause, at least I hope that it is: I should be sorry if it were not. If this were not the Unitarian cause, I should be sorry to call myself a Unitarian: I should be sorry to be associat with Unitarians; I should be sorry—I should be actually ashamed—to bear the office of a Unitarian minister. If I felt that in being a Unitarian minister I was other than a minister of truth, if I felt that my Unitarianism pledged me to keep back a particle of what I believe to be truth—of what to me *is* truth—that it pledged me *not* to declare to my fellow Christians that 'whole counsel of God,' which to every man, is that which he believes to be the truth, and the whole truth,—I confess that I should lose all my interest in my profession, I should lose all my interest in Unitarianism; I should feel that the Unitarian cause was a bad cause, an unchristian cause; I should ask with indignation and sorrow, what is this Unitarianism, to which I am to sacrifice and sell my common human birthright? and I should seriously set myself to find some new theological connection, where I could enjoy the reality of that freedom of which such a Unitarianism would have only the semblance and pretence.'

For the Register and Observer.

LIZZY BROWN.

'The mind is its own place, and in itself
Can make a Heaven of Hell.'

I was at my uncle Brown's when my cousin Henry brought home his bride. I had been there some days previous, and had seen the conjectures of the neighbors, with regard to the state of morals at the farm, fearfully confirmed. There were but two sons, they were both intemperate, the wife of the elder as intemperate as either. Her house, for she was mistress of the mansion, the old people being infirm, might be characterized, as, 'the way to Hell going down to the chambers of death.' Fearful were my forebodings then with regard to the entrance of that young and timid girl, the bride of the younger. But they were soon dispelled, for upon being interrogated after her arrival as to whether she had read a volume of Bulwer's that was lying upon the table, she replied that she had not, that her grandmother owned but three volumes, the Bible, Shakespeare, and Milton, besides which she had never had access but to the Sunday School library, and the old English poets. 'Then you never read a novel of any sort,' said the elder wife with a sneer. 'Never,' she replied, with a quiet smile, 'we had to toil for a livelihood, and our visits to Castalia, if made daily, could not be prolonged many moments, so my grandmother bade me dive for the pearls rather than saunter upon the shore for its pebbles, for she said I would find the exercise less enervating, and the vigor obtained more enduring.' I will not fear for thee, thought I, as I listened to her, for thou hast been taught to say unto wisdom, thou art my sister, and to call understanding thy kinswoman, therefore thy heart will not decline to the ways of thy kinswoman, neither wilt thou go astray in her paths.

A discussion arose between the brothers the morning after the marriage as to how the work should be apportioned between the wives. "I suppose I shall have it all to do,' said the elder one, 'for Lizzy will have her time occupied in watching me. But one thing is poz! I wont have the old ones saddled on to me any longer, she may do for them, or they may go without being done for.'

'As they have been used to going,' said her husband. Without noticing the last observation, Lizzy replied, 'that she always liked to wait upon old people, and would consider them as her especial charge; and I hope, Mary, said she, that you will teach me how to please them as you are used to their ways. But as to watching you, continued she, I beg you will not harbor any thought that I am going to dispossess you of your duty, for I shall not, and could not if I would, for I have four things to watch now and they are more than I am sufficient for.' 'Four things,' said Mary, 'I wonder what they are?' 'My tongue, my temper, my thoughts and my manners,' replied Lizzy. Your manners! thinks I to myself they will need watching, if there is any truth in the proverb, that evil communications corrupt good ones.

I remained there some weeks after the marriage, and I found that besides considering the old people, whom she made very happy, as her especial charge, she considered the hardest of every thing her especial charge. And I felt inclined to commiserate her situation, and actually expressed my pity for her toil. But she rebuked me in the words of Sigourney,

A day of duty is a day of joy,
Of highest joy, such as the heavens do bless.

True, I replied, but I do not think it your duty to do every thing that she may wrap herself in indolence. 'Did you ever read the fable of the sun and the wind,' said the old lady who was present. I nodded assent. 'Well,' she replied, 'the sun has been shining some weeks upon Mary, and to some effect too, for it loosed the wrappings of her folds somewhat this morning, for she offered to relieve Lizzy of the dairy every other day. And as the religious principle that Lizzy is governed by, gives assurance that the sun will not cease to shine, so in due course of time we may hope that the wrappings will fall entirely.' 'I should be sorry to wait for the event,' I replied. 'An oak is not felled at a stroke,' said Lizzy, looking up good humoredly from her work. 'You planted a seed Cordelia,' said the old lady, 'when I was with you, and if I recollect right it did not come up for many weeks, and when it did appear it was a feeble thing that you cared for and guarded a long time ere you trusted it to be put out with your other plants: and yet, I think you did not expect it to gather strength sooner. How happens it then that you look for the end in the moral world faster than the means will warrant. Know you not that the process is the same in the moral as in the physical world, first the seed, then the germ, then the full ear.' 'The full ear will never come here I fear,' said I. 'In due time thou shalt reap if thou faint not,' said Lizzy. And thus we parted, nor did I visit there again for some years; not until consumption had laid his withering hand upon the fragile form of the pure hearted Elizabeth, then I

stood beside the bedside of the sufferer, and saw the bread that she had beforetime cast upon the waters returning and strengthening her passage to the tomb; for she fell asleep in trusting faith that the reclaimed sister, the prayerful husband, and sober brother, would guard well the jewels that had been lent her, till they might be reset in an heavenly crown. Reader would you become instrumental in regenerating those with whom you are or may be associated, strive, first of all, like Lizzy Brown, to become pure hearted. Then, the simplicity, the consistency, the benevolence of your character will possess an indirect influence that will operate to the attainment of the end desired: then, the mind in its own place and in itself will make a heaven of hell, and happiness with such pure affections shall dwell.

For the Register and Observer.

Boston, July 20th, 1840.

Messrs Editors,—In last Saturday's Register you preface an extract from Charles Lamb's 'Confessions of a Drunkard,' with a few remarks, which, I think, have a tendency to leave a false impression on those unacquainted with the author of 'Elia.'—That Lamb did occasionally overstep the line of sobriety is true, and that he mourned over it, and struggled manfully to correct this weakness, is also as well known; but he never became a 'sot,' and the 'Confessions of a Drunkard,' are by no means the 'Confessions of Charles Lamb regarding his own intemperance.'

This Essay, like all his writings, is marked with the exaggeration which is characteristic of his style, and in connection with a humorous sincerity, is perhaps the great secret of its popularity. But this does not diminish at all from the efficacy of the 'Confessions,' which stands unrivalled, as the best Essay which the Temperance Reformation has yet produced.

The following extract from the 1st vol. of his Life and Works by Talfourd, page 212, will, to those not familiar with his writings, show how Lamb himself regarded this subject. Speaking of his controversy with Southey in 'The Quarterly Review.' "He was also exceedingly hurt by a reference made in an article on Dr Reid's work 'On Nervous Affections,' which appeared in July 1822, to an essay which he had contributed some years before to a collection of tracts published by his friend, Mr Basil Montague, on the effect of spirituous liquors, entitled, 'The Confessions of a Drunkard.'

"The contribution of this paper is a striking proof of the prevalence of Lamb's personal regards over all selfish feelings and tastes, for no one was less disposed than he to Montague's theory or practice of abstinence; yet he was willing to gratify his friend by this terrible picture of the extreme effects of intemperance, of which his own occasional deviations from the right line of sobriety had given him hints and glimpses. The reviewer of Dr Reid, adverting to this Essay, speaks of it as 'a fearful picture of the consequences of intemperance, which *we* happen to know is a true tale.' How far it was from actual truth, the 'Essays of Elia,' the production of a later day, in which the maturity of his feeling, humor, and reason is exhibited, may sufficiently show."

I cannot forbear thus to vindicate my favorite author from the charge of a 'sot.' Charles Lamb I love, and although I may pity him for his infirmity, I do not think I love him the less. His was a warm-hearted, cant-hating, genuine soul, and he deserves justice at our hands, even if we cannot shield him with the broad mantle of charity. Y.

For the Register and Observer.

SUFFOLK STREET CHAPEL.

This neat, substantial, and as it may be called, truly beautiful edifice is now wholly completed; and after the labors only of a very few months, Rev. Mr Sargent has the satisfaction of ministering to quite a numerous congregation of the poor especially,—but mingled with others who find it more convenient to worship there than in other places to which they have been accustomed to go. The Sunday School likewise, has become quite respectable in numbers, and, under the care of Mr Lincoln, promises to be one of our best conducted schools. For order and interest it is now scarcely excelled by any other. On Wednesday last week, the children of this school, in company with their Pastor, Superintendent and teachers, with many of their parents and some invited friends, in all between 3 and 400, celebrated their Anniversary by an excursion to the country. The place selected was in Needham, on an elevated piece of table land, crowned with an extensive and beautiful grove of oaks. Beneath the shade of these, the first part of the day was most happily passed in various modes of recreation and innocent amusement.

The after part of the day was devoted more especially to the grear object of these rural celebrations, where such a favorable opportunity is offered of leading the mind,

'Through nature, up to nature's God.'

Seated on the lap of nature, beneath the shade of lofty and umbrageous trees, and the overarching of a cerulean sky, the services were commenced by the singing of a selected Hymn,

'Let every creature join
To bless Jehovah's name.'

After which the Rev. Mr Sargent offerred a prayer, inspired by the surrounding scenery and the occasion which had called the assembly together. Mr Lincoln, the Superintendent, followed with an address to the children, inculcating in affectionate and earnest language, the principles of true happiness, growing out of a love,—not of wealth or fame or pleasure,—but of truth, duty, virtue and religion.

The following hymn, written for the occasion, was then sung with fine effect.

ORIGINAL HYMN.

By L. G. Pray.

INVITATION OF THE SUNDAY SCHOOL TO A RURAL CELEBRATION.

Tune—*Yarmouth.*

1 Come, when the leaves are greenest;
Come, in the flush of light;
Come, when the air is sweetest;
Come, when the flowers are bright;
Come, leave thy cares behind thee,
Lay all thy books away;
And let the green fields find thee,
Devout, and pure, and gay.

2 Here, study every feature,—
Here read in every line,—
In every plant and creature,—
That nature's book's divine;
That God has made in beauty,
The world in which we live,
To teach us of our duty,
To know him, and believe.

3 O feel that God is speaking,
In every breeze that blows,—
In hues the clouds are streaking,
In every stream that flows;
O hear him in the singing,
That swells the groves among;
And in the joyful fluttering,
Of every insect throng:

4 O see him on the mountain,
And hear him in the rill;
Speaking from every fountain,
And clothing every hill:
The planets in their rising,
Him, day and night proclaim;
While every season changing,
Attests his glorious name.

5 Then when the leaves are greenest,
And skies are flush with light;
Then, when the air is sweetest,—
And all the flowers are bright;
Come, leave thy cares behind thee,
Lay all thy books away,
Here, let thy Maker find thee,—
Here, love, adore and pray.

After the hymn, Rev. Mr Heywood from the Theological School at Cambridge was introduced by Mr Sargent, and addressed the children with a simplicity of manner and directness of purpose, which won upon their attention by every additional word. He impressed upon them the truth, that Religion should hallow and bless every scene of pleasure and joy, as well as those of duty, sorrow or difficulty. He was followed by Mr L. G. Pray, Rev. C. F. Barnard, Mr Henry Clapp Jr., and Mr Benjamin Callender, who severally pursued trains of thought suggested by the occasion, and whose object seemed to be to inculcate strongly and deeply, that christian goodness is the only sure basis of true greatness or durable happiness. These addresses were followed by another hymn,

'In the soft season of thy youth,'

a prayer by Mr Heywood, who is to supply the pulpit for Mr Sargeant, during a temporary absence for his health,—by the Doxology

'From all that dwell below the skies,'

and then the company were taken to the cars, returned to their homes, and a day closed which will long be remembered both by old and young.

Those of our friends who have not visited this Chapel, should do so as they find opportunity, to witness the fruits of their benevolence, and the labors of their Minister at Large in this southern portion of the city. It will rejoice their hearts, to see how God has blessed this portion of his vineyard, in the growth of this Society, in providing means for the erection of a Chapel of such ample size and convenience, and the good which it is ultimately destined to effect.

For the Register and Observer.

LINES

Occasioned by hearing a Sermon the last Lord's Day from the text, 'Men and Brethren, what shall we do?'

When Peter mighty truth at first
Announced, conviction flew,
And from a thousand bosoms burst
The cry, 'What shall we *do?*'

But men perverse are always prone,
For duty, to supply
A substitute in *Faith* alone,—
Faith without Charity.

And some, with sympathising heart,
Feel all a brother's wo,
But care not comfort to impart,
Nor ask, 'What shall we *do?*'

Others with ready tongue express,
In *words* that burn, their zeal,
But do not move a hand to bless,—
They do not even feel.

But he is blest and only wise,
To God and nature true,
Who humbly asks where *Duty* lies,
And dares that duty *do.*

CHRISTIAN REGISTER.

BOSTON, JULY 25, 1840.

MEETING OF THE ALUMNI OF THE THEOLOGICAL SCHOOL.

The meeting of the Alumni of the Theological School, Cambridge, was held on Friday 17th inst. The Meeting for business was in University Chapel at 3 o'clock. The following persons were chosen officers of the Association for the ensuing year, viz. James Walker D. D. President; Converse Francis D. D., Vice President; S. K. Lothrop, Secretary; Alexander Young, Geo. Putnam, H. A. Miles, Committee.

After the necessary business was transacted, an interesting discussion or conversation was held on the state of the Theological School, at Cambridge, and the importance of sustaining and increasing its means of usefulness.

At half past four o'clock, the Association adjourned to Rev. Mr Newell's Church, where the Annual Address was delivered by Rev. Dr Walker and listened to with deep interest and attention. The subject of the address was the Connection between Philosophy and Religion. In his introduction Dr Walker aimed to show that much of the error and perplexity, with which the subject was embarrassed in some minds, arose from a misuse or misconception of terms,—as for instance, many make religion, mean the same as being religious; others again confound religion as it exists in itself, and religion as it exist in the human mind. Religion exists in itself independent of philosophy; religion as men understand it, as it exists in the human mind is a part of philosophy. If a man has no clear ideas upon religious subjects, if the objects that appeal to the religious sentiment and the ideas through the agency of which, they are preserved in the mind, have not been distinctly apprehended, combined and systematized, then his religion is merely traditionary, a matter of education or impulse, and cannot be said to have any connexion, in this individual, with philosophy. If a man has clear ideas upon this subject, if he has endeavored distinctly to apprehend the objects and truths that are the foundations of religion, and to combine and systematize them, then his religion is connected with philosophy, not based upon it, but a part of it, included in it,—philosophy being nothing more than the effort of the soul, to understand its own nature, and the laws and relations connecting it with God and his works—and religion being a part of this nature and one of these relations is included in a comprehensive Philosophy.

This being true, Dr Walker contended, that one of the legitimate aspects, under which to view religion, was its connection with philosophy, and that the circumstances of the times, the state of opinion and feeling made it particularly interesting and important to view it in this aspect now. He illustrated by several examples the strong tendency in the public mind at the present day to look at all subjects in a philosophical point of view, and insisted that religion must not shrink from this tendency; it must not be said that it dare not look philosophy in the face. It cannot shrink from it. The questions which philosophy asks touching the foundations of religion and Christianity cannot be set aside—they must be met and answered, and the present strong action of the philosophical element in human nature, giving, as it does and has, a new turn to speculation on the doctrines and evidences of religion, must not be looked upon with indifference and contempt as a distemper of the times, the effect of loose thinking and writing. It may produce much loose thinking and writing—to some extent it may be a distemper of the times; for all distemper of the times is but the strong action of the minds that best represent the times, and to whatever extent, it may be a distemper, it is not to be corrected by indifference and contempt. We must respect it and be just to it, aim to understand its causes and effects, that we may aid in guiding the bewildered and inquiring to knowledge and truth.

Dr Walker then went into an examination of the objections brought against philosophy, with a view of ascertaining whether these objections were of a nature to preclude all hope of aid to religion by philosophical speculation. Here he contended, first, that much of the opposition made to philosophy, was in fact, highly creditable to it—Despots like Napoleon had opposed it and with the strong arm of power, stopt its investigations and enquiries; Atheists had opposed it, and endeavored to deny it a foundation in facts, fearing that Philosophy, if it found the soul and its laws, would find God and his attributes; Catholics have opposed it, fearing that finding a foundation for religion in reason it would discard authority and tradition; this opposition he considered a recommendation to philosophy, and an evidence, that it was favorable to liberty, religion and Protestantism. A second objection, or source of opposition to Philosophy, arose from the disgust taken up by scholars against metaphysics. This disgust he thought was often the offspring of ignorance, prejudice and conceit; metaphysical writers were often condemned without being read or understood. He insisted that they should be tried by their peers, by those who had studied and comprehended their works, and then pronounced an eloquent and impressive eulogy upon the value of their labors to the general cause of truth and man's advancement. A third objection to philosophy arose from the instability of the systems which it has from time to time promulgated. But this objection he did not consider as having much weight. Because no Metaphysical system stands, it does not follow that no metaphysical truth or principle stands. The system perishes, but every new fact or law, which that system proved and established, survives, to aid the progress of truth and to lead the way to new and better systems. We ought then to be just to the different systems. Each has embodied some great truth and done good in its turn.

Another source of opposition to philosophy was the idea that it was proposed to reform religion by means of Philosophy. If by this be meant, that it is proposed to overthrow the system of which Christ is the chief corner stone, to set aside the clear instructions of the Gospel of salvation for the teachings of Philosophy, Dr Walker said he should he as much opposed to it as any one. But it is not proposed to do this. It is possible, however, that the deductions and results of philosophic investigation may modify one's religious conceptions and opinions, without affecting, at least without weakening his religious faith. A man may change from the philosophy of Edwards to that of Coleridge, from the philosophy of Priestley to that of Price, and his faith in Christianity as a revelation in either case is firm, but his religious conceptions and opinions are modified. Every man of any reflection has some philosophy, the result of all he has read and thought, a philosophy which necessarily enters into his religion. Now if such a person comes to the conclusion, that the philosophy, which he has formed or in which he has been educated, is not profound or satisfactory, he may reform, improve, extend it, and this reform in his philosophy will produce some modification in his religious opinions. But admitting this, there is no ground for this indiscriminate fear of philosophy—especially new systems of philosophy, which some cherish. There is no reason why the new should be feared more than the old philosophy. The idea, which some entertain that every philosophical movement is an infidel movement is erroneous. The infidel movements in England, Germany and France have originated in a want of sound and logical philosophy. Philosophy has not created the movements, it has opposed them, and so far as they have been corrected and stayed, philosophy has done it.

Dr Walker closed with some remarks upon the philosophic movement in this country, what it had done, and what it would yet do for religion here. He seemed to think that it had taken strong hold of the public mind, that it was to a considerable extent, a native, original movement, and not simply an attempt to transplant an exotic from France or Germany, and to entertain the confident expectation that it would lead to lasting and beneficial results, to the cause of religious truth and virtue. If there was any part of the discourse however, which we should have been glad to have had more full and definite it was this. We should like to have had pointed out more distinctly, what those active in the philosophical movement would effect—how, in what way, in what respects, they wish to modify or expect to advance religion among us by the speculations of Philosophy.

It will be seen, however, from the abstract we have attempted to give, and which we think will be found tolerably accurate, that it was a very profound and able address, appropriate and seasonable in its topic. We trust it will be given to the public; we are confident that what was listened to with so much interest and attention, will be read by all with profit and pleasure.

ANNUAL VISITATION OF THE DIVINITY SCHOOL.

The twenty fourth Annual Visitation of the Divinity School at Cambridge, took place, on Friday the 12th inst., in the University Chapel. Prayers were offered by Professor H. Ware Jr., and then the exercises were as follows;

1. The Evangelical Narratives of the Resurrection. Mr Daniel Bigelow Parkhurst.
2. The Uses of Intellectual Philosophy to the Preacher. Mr Sylvester Judd.

HYMN.

In the Savior's name we bring
Glory to our God and King.
Glory for the truth and grace
Poured upon our sinful race;
Glory for the blessed light
Rising on the ancient night;
Glory for the hopes that come
Streaming through the dreary tomb;
Glory for the Gospel given
Guiding us in peace to heaven.

Meet and right it is to sing
Glory to our God and King.
Join ye saints with awe profound;
Angels, help the solemn sound;
Publish through the world abroad,
Glory, glory, to our God.

3. The Law of Christian Perfection. Mr John Healy Heywood.
4. The Present Encouragements of the Ministry. Mr Charles Henry Appleton Dall.

HYMN.

O God, whose presence glows in all
Within, around us, and above!
Thy word we bless, thy name we call,
Whose word is Truth, whose name is Love.

That Truth be with the heart believed
Of all who seek this sacred place;
With power proclaimed, in peace received,—
Our spirits' light, thy Spirit's grace.

That Love its holy influence pour,
To keep us meek, and make us free,
And throw its binding blessing more
Round each with all, and all with Thee.

Direct and guard the youthful strength
Devoted to thy Son this day;
And give thy word full course at length
O'er man's defects and time's decay.

Send down its angel to our side;
Send in its calm upon the breast;
For we would know no other guide,
And we can need no other rest.

The hymns were sung by the members of the School. Dr Ware Jr. closed the services with a fervent prayer to God that he would bless the young men, about to go out as ministers of the gospel. The number of those who took part in the exercises, it is perceived, was unusually small; but we have seldom attended on a similar occasion, when the performances were uniformly of so high an order of excellence.

EXTRACTS FROM LETTERS RECEIVED AT THE OFFICE OF THE A. U. A.

Warsaw, Ill., May 26, 1840.

Rev'd Sir,—Permit me at this time, although personally without acquaintance with you, to address you upon a subject, in which I believe you are at all times interested. It is the subject of the spread of the *Gospel* in the *West*.

I have now been a resident of this place about four years. When I first came here our little town was just commencing. Our population now numbers about one thousand. When I first came here our then small population, were mostly people from Kentucky and other Western States. Since that time the increase of our population has been mostly of people from the New England States and Ohio. We have generally had preaching here of the Methodist, Baptist and Presbyterian kind. We have but one small church, for all, and it has been occupied by them alternately, until last season, the Baptists seemed to have decreased, rather than increased; and there has been no preaching of that order for the past six months and the church has been alternately occupied every Sabbath, by Methodists and Presbyterians. We seemed to have escaped the notice of your order until a few days since, we were favored with a visit from Rev. W. P. Huntington. He arrived here by the Steam Boat, late Saturday evening, and stopped with us until the Wednesday following. I had been apprised of his intended visit to our place a few days previous to his arrival, by my friend Mr J. L. Heywood of Quincy and had made it generally known to the people of the place, who had most of them expressed a desire to hear him preach, and through the courtesy of Mr O., the Methodist clergyman, I was able to obtain the church for him on Sunday afternoon. His audience though not large, was much larger than is usual in this place, and his discourse was listened to with much interest by most of those present, and a goodly number were desirous that he should preach again before he left, which he accordingly complied with and preached both Monday and Tuesday evenings.

Many of our people appear much awakened, and while he was here and since he left, expressed a strong desire that he should visit us again, and stop a few Sabbaths or as long a time as he conveniently could. To most of them such views as his from the pulpit are new, but all see and are willing to acknowledge their practicability. They are views, no doubt, which many of them have long entertained, but have not expressed. Our church for these eighteen months past has been but poorly attended; from some cause or other, many of the people seem to have formed a dislike for such preaching as we have had here, and although respectable and influential persons, they seldom ever go to church. But I am candid in saying, that my belief is, that if we could have preaching here by some one entertaining liberal views and feelings, his labors for the good of his fellow creatures would be duly appreciated by a large majority of the citizens of this place; and although our means are small, I think I may say, we will not be sparing of them. I perceive our Eastern friends are endeavoring to do much for those of the West, and I think I can foresee the most happy results from those kind exertions.

I noticed a short time since the ordination of Mr Stone, and that he was destined for Burlington, Iowa. Warsaw is situated on the Mississippi River at the foot of lower rapids, about equal distance from Quincy and Burlington. Now if it could be deemed judicious that either Mr Huntington or Mr Stone should bestow part of his labors upon us here, I think it would be attended with the most happy and beneficial results, and my own views in this matter are also confirmed by those of Mr Huntington. I think we can obtain the church, say one third part the time; but as to that I am not certain, but if it cannot be had, there are other places that can, which would answer for the purposes of worship. I do not think however it would be judicious to attempt to form a Society here just at this time, provided we can have preaching alternately with the other denominations, as neither denomination is able of itself to support preaching regularly. But I have reason to believe, that liberality and reciprocity of feeling will prevail, that each will contribute to the support of the other, that the gospel of *Jesus* may be put forth in such a manner as to be embraced by all. Since the departure of Mr Huntington for La Harpe and Burlington I have not had time to ascertain particularly what can be done, but I intend to devote some time to it this week, as many of our citizens are desirous of again listening to Unitarian preaching. I will inform you of the results. Having now communicated to you our present wants and situation, as well as my feeble ability will enable me to do, I leave the subject for your consideration, hoping always to be remembered in your supplications to *Almighty God*, who gave his Son a ransom for mankind.

Respectfully yours, J. D. M.

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Erie, Penn., May 17, 1840.

"The last week I received a letter from several gentlemen in this place requesting me to visit there and preach to them, and, if possible, supply them one Sabbath each month during the season. They were anxious that I should come immediately; and I arrived last Wednesday. This morning I had an audience in the Court-house, where I preached, of one hundred and seventy or eighty—many of the young men and several of the most respectable individuals of the village. I hesitated about coming here; knowing how doubtful it was whether a supply could be obtained for them; but the situation of the place, midway between Buffalo and Meadville, renders it desirable that we have a station here; and I am confident that if an able and popular preacher would take up his residence here, at this time, with one half of his support furnished from abroad for one year, a Society could be established that would sustain itself. And there is not a more delightful spot in this neighborhood, than Erie. I should be glad to come here once a month during the summer, as they desire; but what should I do, in that case, with my own people? How much we need a supernumerary preacher among the churches in this neighborhood."

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Dublin, N. H., July 6, 1840.

My Dear Sir,—It gives me great pleasure to be commissioned to forward you the enclosed fifty dollars for the American Unitarian Association. It is from Deacon Francis Appleton of this town. He gives it without specifying the objects to which he would have it applied, but desires that it may be used, according to the best judgment of the Executive Officers, in promoting the benevolent objects for which the Association was formed.

Deacon Appleton is a brother of the late President Appleton of Bowdoin College. He is now eighty one years old. His wife is a sister of the Rev. Dr Ripley of Concord, Mass. This is a free, unsolicited gift. Deacon A. remarked, when he handed me the money, that he had not long to stay in this world, that he wished to do something for Christianity, that he could do it now as well as ever, and would thank me to transmit fifty dollars to the American Unitarian Association.

Yours, with great esteem,

Levi W. Leonard.

RECENT PUBLICATIONS.

The Christian Teacher; a Theological and Literary Journal. July 1840. London.

This number contains, beside other valuable articles, a notice of the late Dr Tuckerman, which no one can read without pleasure and profit. The writer, remarking upon what constitutes true moral greatness, alludes to the feeling (not a generous one, he says) entertained by some, both in England and in America, arising out of a want of sympathy with, and of a due understanding of the kind of greatness that belonged to Dr Tuckerman, that he was an over-estimated man; and accounts for this feeling, in part, thus:—

"There is a feeling (not a generous one) entertained by some, both here and in America, arising out of a want of sympathy with, and a due understanding of the kind of Greatness that belonged to him, that Dr Tuckerman was an over-estimated man. To men without fervor themselves, there is nothing so painful, so troublesome, as the enthusiasm of another. Earnest feeling, especially when it takes a practical direction, and presses upon languid men a sense of their obligations, becomes through the self applications of conscience so much of a rebuke, that it is not unfrequently resented and disliked as a personal attack and annoyance. In such circumstances there is a reaction against the individual who awakens these uncomfortable sensations, and a not unnatural tendency to reduce the importance that attaches to his disturbing words."

We quote another passage. The writer is speaking of the need, not only of intellectual power and soundness of doctrinal views, but also of the deep, earnest, living spirit of the gospel in the heart and life of those who would successfully carry forward the great interests of Christianity.

"It is remarkable that three men whom our connexion has lately lost, men whose practical influence was, perhaps unequalled, all owed their distinction, their great but just influence, to nothing but their moral genuineness, their living Christianity. I speak of Dr Tuckerman, of Dr Follen, and of Dr Carpenter. These men were not in any other respects set above their fellows,—they were not rarely endowed with genius, or with intellectual gifts,—but such in them was the force of the Christian Spirit of humanity, that it set upon them the seal of a moral Greatness, and no where in the world could they have gone without exercising a strong influence upon the moral life of others, and being at once acknowledged and honored as remarkable men. What a lesson is this of the mode in which Christianity is to enter into powerful action on mankind. If we are to have Christian Creeds, summaries of Christianity, why should we not have a Creed stating and recognizing our spiritual relations, and the Christian sentiments flowing out of them,—the fatherhood of God; the brotherhood of Man; the common nature, the common sympathies, the common and everlasting destinies and home? Is it not a strange thing to say that such a Creed has never been constructed,—nor subscription to the spirit of it required?"

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Two sermons on the kind Treatment and on the Emancipation of Slaves. Preached at Mobile on Sunday the 10th and Sunday the 17th of May, 1840. With a prefatory statement. By George F. Simmons. Boston: William Crosby & Co., 1840.

As the delivery of these sermons, particularly of the second, produced considerable excitement at Mobile, exposed the author to popular indignation in that city, and obtained for him a measure of condemnation from the public press in different parts of the Union, the publication of them became necessary as a matter of justice to himself, and to the public. As many of our readers may not have an opportunity of seeing the sermons themselves, they may like such brief account of them, as our limits will permit us to give. The text of the discourses is from Colossians, iv. 1. 'Masters give unto your servants, that which is just and equal; knowing that you also have a Master in Heaven.' After stating that by 'equal' is here meant equitable, and that what is just and equitable embraces all that we are required to do to our fellow men, Mr Simmons states that it is not his intention to confine himself to the particular phraseology of this passage, but to present the spirit of the New Testament upon the subject, the spirit 'by which masters are to be guided in their conduct toward those who serve them.' This he does by quotations from the instructions of Christ and the Epistles of Paul, and by presenting the example and conduct of each, as together showing 'that besides the general inculcations of love for our fellow men, the New Testament is not without its particular lessons for masters, in relation to laborers dependent upon them, the spirit of which is expressed in the text, that every thing just and equitable should be done for them.' He then applies this principle directly to slavery, sets forth strongly the condition of the slave as calculated to "excite compassion and indulgence, and to impress on the master the obligations to treat and love him as a fellow laborer and not as a tool, to seek his happiness, and when he is helpless to become his guardian, to seek his happiness by complying always with the demands of justice, by yielding him every thing which is equitable, by endeavoring to mitigate his sufferings and to make his happiness continually of a higher and higher kind, through the culture of his mind and giving him opportunity by improvement." He then meets the objection of those who would scoff and ridicule the idea of loving a thing so brutish and unrefined as the slave, shows that they who deem such love impossible do not comprehend Christianity, and that it is possible, by kindliness and encouragement, and by attempting to lead them on to such refined and rational and elevating happiness as we ourselves would desire, to manifest this Christian love to this portion of the race, and to fulfil towards them the golden rule, of doing to others as we would have others do to us. This is the substance of the first sermon.

The second sermon is from the same text, and the purpose of it is to show how its principles of justice and equity affect the slave's claim to liberation. Mr Simmons admits in the outset, the present incapacity for freedom, of a large portion of the slaves,—but contends that this incapacity is not natural and can not rightly be permanent, and that to fit them for freedom and make them wholly free must be the aim of every one, who acts toward them in the spirit of Christian love and fraternity. Another class is fit for freedom, capable of taking care of themselves. These have an unalienated and inalienable right to freedom, and if emancipation be forbidden by law, then the master holding such an one in his dependence, is bound to regard him as a freeman, give him the fruits of his labor, secure him in his domestic rights, and afford him opportunity to answer the great moral ends of life. But emancipation ought not to be forbidden by law. The ultimate removal of slavery ought to be the settled policy of the people among whom it exists. To enforce this point, Mr Simmons aims to show, first, that the slavery authorized under the Mosaic dispensation was something very different from modern slavery, in as much as the Jewish law did not regard the slave or bondman as apart of the personal or transferable property of his master, nor permit him to be bought and sold, driven about hither and thither as the interests of the master might demand—and secondly, that while Christianity tolerates the

servile relation, its spirit and principles sap its foundation and prepare its final extinction. "Its great principle of human brotherhood and mutual love, strikes the fetters from the captive's limbs. The Christian gives to others only what he would be ready and bound in like circumstances to receive. He is to make himself the instrument of good to all. Of course he cannot and ought not to degrade others to be the mere instruments of pleasure or gain to him. Their rights as men, their immortal interests, their Christian hopes, take precedence of all things else. The spirit of Christianity must and should finally cast off every yoke of bondage." He closes with urging them to view the whole matter habitually in the light of religion, in the assurance that if they follow that light they can never go astray.

Such is a brief outline of these discourses. We intended to make some extracts; but our limits will not permit, and we could not without quoting largely do any justice to the author.

Of course different opinions will be entertained, and are entertained, as to the duty and propriety of preaching these sermons at Mobile. That Mr Simmons acted from the highest and holiest promptings of the human heart none will deny. He has placed his heroism and independence of mind beyond a doubt, but has rendered questionable his sound judgment and discretion. The great mistake he committed, it seems to us, was in preaching the second sermon. The first sermon is of a kind that ought often be preached and probably often is preached, or the topic alluded to in southern pulpits. It was calculated to do great good, and as we learn from Mr Simmons' own statement, was well received, was admitted to be just and to be needed. The second discourse, adds nothing to it. Its great thought or principle, seems to us, to be virtually contained in the first. It only discusses and presents in a more direct and offensive form, a point indirectly implied throughout the first. To lead the master, to give to their slaves what is just and equitable, to regard and treat them while slaves, as Christianity requires, must end ultimately in emancipation. Nothing was really added by the second discourse, and nothing could be expected to be gained by it, but to undo and destroy the good the first might effect, which subsequent events have proved will be or has been the case. We feel bound to remark however that the sermons, though in some passages eloquent and strong, are pervaded by a calm, quiet, gentle, Christian spirit, and it is a melancholy evidence of the evil influence of slavery, that it produces a state of feeling which will not permit so calm and rational a discussion of it, as is here presented.

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The Fifteenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 26, 1840. Boston: James Munroe and Co.

This pamphlet is published as No. 155 of the Tracts of the Association, which together constitute thirteen volumes. It contains an account of the proceedings of the A. U. A. at their meetings for business in May last; the Treasurer's Report; names of the Officers for the present year; the Report of the Executive Committee; the Addresses delivered at the public meeting in Federal Street Church; the Constitution of the Association and its list of Life Members; the titles of all their Tracts; and an Index to the last volume of their publications. We subjoin several Resolutions passed at the Annual meeting of the Association.

The following resolution, offered by Rev. James Walker, D. D., was adopted.

Resolved, That the death of Rev. Dr Bancroft, the first President of this Association, calls for an expression of our deep sense of his personal worth, and of our gratitude to God for his long and valuable services in the cause of Christian truth and freedom.

Rev. Samuel K. Lothrop presented the subjoined resolution, which was passed.

Resolved, That the death of Rev. Dr Tuckerman, senior Minister at Large in this city, an institution once under the care of this Association, demands the expression of our sincere respect for his memory, our deep gratitude for his services; and while we regret that his life of eminent usefulness and distinguished Christian philanthropy is closed, we would bow with submission to the divine will, and gather from his example lessons to quicken and guide our own efforts in the cause of human happiness and virtue.

The resolution which follows was prepared by Rev. Ezra S. Gannett, and accepted by the Association.

Resolved,—That the sudden death, within the last year, of Rev. Dr Carpenter of England, and Dr Follen of Massachusetts, the former filling a large sphere of influence in his native island, the latter for his love of liberty driven from Europe to this country, where his character secured universal respect and esteem, but both taken from life by a similar catastrophe, in the midst of their usefulness, while it calls upon us for submission to the Divine Providence, presses on our minds the duty of instant and earnest fidelity to the service which God has assigned us in our several situations.

They also adopted the following resolution, offered by Rev. Francis Parkman, D. D.

Resolved, That the Association entertain a respectful sense of the character and services of the late Hon. William Sullivan, who, as one of the Vice Presidents of the Society, as well as in other relations which he sustained to the community at large, has a claim to our grateful notice for his faithful labors and enlightened zeal, and especially for the interest he expressed for the objects of this Association.

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The Western Messenger, devoted to Religion and Literature. July, 1840. Cincinnati: John B. Russell.

We commend this Periodical for its freedom and vigor; in general, also, for its truth and charity, notwithstanding occasional violations, at least in our opinion, of both the one and the other,—as for instance, on page 134 of the present number, where not only a distinguished individual but a most worthy class of Christians are spoken of in a manner as inconsistent with the laws of justice as of kindness and correct taste. But let it pass; the Messenger is conducted by good men and true, and ably; and we pray God to speed it on its mission of usefulness. The first article of the number before us is excellent; it is entitled, 'Man the Child of God,' and concludes with this passage.

"Unitarians are charged by their brethren with not nakedly preaching, that 'the whole world lieth in wickedness,' their addresses are thought tame by those habituated to unsparing threatenings. There is a mistake in supposing that we are unfaithful in exposing sin; and the mistake arises from the fact, that we make few wholesale and indiscriminate assertions as to human depravity, but dwell rather upon particular weaknesses, opening to each one his own 'bosom sin.' Again there is a mistake in thinking that we do not solemnly warn men of their danger; for we uncompromisingly teach, that sin works woe and death only and always, so long as it continues; and this mistake arises from the fact, that we never speak of the anger of him, *whose justice is love*, but turn all men's fears to a sense of their own weakness. We teach, in a word, that there is nothing to fear in the universe, but self; that God is all lovely; and that the soul, which devotes itself to him may gaze onward, through ever brightening splendors, to a world of truth and love and beauty and bliss. Here, it appears to us, is the peculiarity of Unitarian preaching; it casts aside the ministry of fear, and employs instead the ministry of love; it would win, not scare, men into religion; it sets before them their ideal nature, and thus shows, by contrast, the deformities of all excess. It strives to awaken self respect in those now crawling in mean shame; it speaks to the self abandoned with a tone of faith in the good yet lingering in the heart; it gratefully venerates Jesus as the first of many brethren, that men learning to regard themselves as 'joint heirs with Christ' may 'by patient continuance in well doing seek for glory and honor and immortality,' and loving each other as the loved by God, be prepared for heavenly union; and, finally, it adores the Holy One as the *Father*, that 'led by his goodness to repentance,' we may become his 'dear children.'

Hope on! Hope ever! or the Boyhood of Felix Law. By Mary Howitt. London: 1840.

They who love to read the writings of Mary Howitt will be pleased to see the above new title, and also to learn that the interesting little book to which it is prefixed, will soon be republished by Munroe and Co., of this city. We quote a few words.

"Tell me not of the trim, precisely arranged homes where there are no children; 'where,' as the good German has it, 'the fly-flaps always hang straight on the wall;'—tell me not of the never-disturbed nights and days; of the tranquil, unanxious hearts, where children are not! I care not for these things. God sends children for another purpose than merely to keep up the race—to enlarge our hearts, to make us unselfish, and full of kindly sympathies and affections; to give our souls higher aims, and to call out all our faculties to extended enterprise and exertion; to bring round our fireside bright faces and happy smiles, and loving, tender hearts. My soul blesses the Great Father every day, that he has gladdened the earth with little children!"

SECRETARY OF THE A. U. A.

The General Secretary of the American Unitarian Association has been for some time absent on a tour in New Hampshire and Vermont. By letters just received from him, we learn that, among other places, he has delivered addresses in Charlestown, N. H., and Windsor and Brattleboro', Vt. He informs us that he finds our Societies in that part of the country generally in a prosperous condition, and interested in the objects of the Association. He has been favorably received in all the places he has visited, and has accomplished as much as he expected, and even more. We are glad to learn from him that the churches he has visited are active also in behalf of the Divinity School.

*** In his discourse on last Sunday morning, Rev. E. S. Gannett made some just and appropriate remarks on the arrival of the steam ship Britannia, and pointed out the moral considerations and cautions, which this event, the establishment of regular, rapid, and direct communication with Great Britain and Europe, ought to awaken in the breasts of our citizens. We are happy to learn that the Discourse is in the press, and will be published early next week.

RECENT PUBLICATIONS FROM ENGLAND.

We received by the 'Britannia' many valuable publications from England, which will contribute to enrich the columns of the Register. Among those are some that were issued from the press as recently as the first of the present month. Who, a few years ago, could have so much as dreamed, that the time could ever come, when we, on this side of the Atlantic, should be permitted, even in a single instance, to read the productions of our brethren in England within a fortnight after the first appearance of them in their own bookstores? Yet such, in fact, is now to be our privilege, regularly and constantly, by means of the steam ships plying between Liverpool and Boston.

OBITUARY.

BEAJAMIN B. THACHER, ESQ.

We recorded, in our last, the death of Mr Thacher. The following brief notice is from the Boston Daily Advertiser.

'Mr Thacher was a graduate at Bowdoin College in 1826, and soon after commenced the study of the law, to which profession he devoted himself until his declining health required him to leave it and make a journey to Europe. He returned home in the autumn of 1838, having derived from travelling, no material benefit to his health. Since then, he has been a constant victim to the ravages of a disease, which baffled all the efforts and skill of his physicians; yet through his whole sickness he sustained himself with Christian resignation, and died full of hope of a happy immortality.

Mr T. died early, yet few accomplish so much during the longest life. Before he had arrived at his majority, he had become favorably know to the public, not only as a writer of some of the best articles in the leading Reviews, but as an author of a valuable and popular historical work. For the last ten years he has been a constant contributor to the principal periodicals in this country, and within the last three years he has enriched the pages of some of the English Reviews with some of their best articles. His whole life has been one of untiring industry and constant usefulness; and he has fully accomplished the purposes of his existence, leaving his friends nothing to regret, but that one so full of promise and hope, should have been cut off so early.'

The following lines, on the death of Mr Thacher, are from the Boston Courier of the 21st inst.

'Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.'

Longfellow.

Hark! the funeral bell is tolling—
Calling to the grave's retreat;
And the funeral car is rolling
Through the city's crowded street.
Soon the marble cell will hold thee
In its dumb and solemn rest—
Soon the grassy turf will fold thee
Closely to its heaving breast!

On thy pallid brow a shadow
From the wing of Death is cast;
From thy sparkling eye, the brightness
That illumined it hath passed.
May the green grass, o'er thee sighing,
Whisper forth its tenderest air;
May the sweet birds, o'er thee flying,
Pour their mellowest sorrows there.
Let Nature view with tearful lashes
The spot that holds her poet's ashes.

Quenched is now thy studious taper,
And thy chair holds thee no more,
For the scholar's vigil 's ended—
His task is done, his toil is o'er.
The spider on thy shelf is weaving
His untouched net from book to book,
And low the poet's harp is resting—
Neglected in his favorite nook.

The thoughtless world may soon forget thee,
But, in many a heart thy name
Shall keep its sweet and precious perfume
In bloom and freshness still the same.
O'er Time's wide sands the rolling billow
May dim the print of thy career,
Yet love and memory still will cherish
For thee the sacred sigh and tear.

Classmate, gentle Classmate! fast
The dizzy wheel of time flies round!
Scarce a moment doth it seem
Since thy blushing brow was bound
With the cloistered college crown,
Meekly worn, but nobly won.
As our little band departed
Pilgrims from our classic home,
Joyous each, and happy hearted,
Through life's untired scenes to roam,
Little recked we of its sorrow,
Joy to-day and grief to-morrow!
But alas, the thorny way
Hath entangled many feet,
And how many are reposing
Where the churchyard tenants meet!
But no purer name than thine
Fills the tablet's mournful line.

Ashes to ashes—dust to dust!
'Tis written that the glowing cheek
In its youthful bloom must fade
As fades the rainbow's painted streak,
The silver head, the locks of gold,
The reverend sage, the humble child,
Must vanish, with the crumblig mould
In rolling hillock o'er them piled.

Gentle Pilgrim—fare thee well!
In thy dewy morn of day,
Yielding scrip and staff and shell
Thou hast fainted by the way!
All who fill this vast procession,
Travelling down the vale of tears,
Will be shortly sleeping with thee,
Vexed no more with toils and fears.

I. M.

For the Register and Observer.

MR EDWARD V. STEDMAN.

Died in Needham, 11th inst. Mr Edward V. Stedman aged 19 1-2 years, son of Mr William M. Stedman.

Cut down in the bloom of life and youth, this young man has left numerous relations and friends to feel and mourn his loss. To an untiring cheerfulness, he united great amiability and a most affectionate disposition. Though he had every thing calculated to make life desirable to him, yet when told that the term of his existence on earth must be short, he expressed perfect submission to the will of God, and a hope to meet his friends in a brighter and a better world. His complaints were pulmonary, and he suffered much, yet a murmur never escaped his lips. It is one of the dark and mysterious dispensations of Providence, when one so young is taken away, just before entering upon the active duties of life; yet it is not for us to question its justice: submission is our duty, and perfect confidence in the wisdom and goodness of that God who 'careth for each one of us.' There is also to the parents and friends of so estimable a young man great consolation in his death, for they know that for such as do the will of God while on earth, there is the greatest of all rewards after death, even life eternal; and though they feel, deeply feel his loss, still may they not 'mourn as those without hope;' for when the measure of their days is full, when their course on earth is run, they shall meet him who has been taken from them, in that Heaven where are neither tears nor sorrow, but 'joy unspeakable' and eternal.

INTELLIGENCE.

Hon. Samuel Cunard.—This gentleman the projector of the great enterprise of establishing a line of Steampackets between Liverpool and Boston, arrived in the Britannia, and was waited on by a Committee of the Citizens of Boston, composed of E. H. Derby, Thomas Lamb, George Bond, James Read, T. B. Curtis and B. T. Reed, Esq's., Monday morning at 10 o'clock, for the purpose of welcoming him to the hospitalities of our city. He was addressed in a suitable manner by E. H. Derby Esq. who at the close of his address said,—

But, Sir, our Citizens would present to you something more substantial than words as a token of their esteem, and I am directed to add, they have ordered for you a piece of plate, now in the hands of our most skillful citizens, which they trust will not be unworthy of the occasion, upon which they will inscribe your name and a record of the event upon which we now offer you their congratulations.

To this address Mr Cunard made a very appropriate reply, expressed himself highly gratified with the cordial reception he had met with, and the flattering prospects and successful commencement of the enterprise, and observed he should with pride transmit to his children the piece of plate the Citizens of Boston had done him the honor to provide for him.

Another Committee, composed of R. G. Shaw, J. Quincy, Jr., T. Lamb, and S. S. Lewis, Esq's., also waited upon Mr Cunard, at the same time, and by their Chairman, Mr Shaw, in a very appropriate manner, invited him to the public festival to be held at the Maverick House, which invitation he accepted.

The following notice of the Festival at East Boston, is abridged from the Daily Advertiser of Wednesday.

Dinner to Mr Cunard.—The day appointed for this festive occasion, in compliment to the enterprising projector of the line of steamships between Boston and Liverpool, proved highly propitious, and a large number of persons assembled to do it honor.

The number present was computed to be fifteen or sixteen hundred.

Mr Josiah Quincy, Jr. presided, with his well known felicity of manner, and not only said, but caused to be said, many good and appropriate things for the entertainment of the large company. Much was said that was striking, of the peculiar interest of the events now celebrated—events much more important to the interests of mankind than can be expected often to occur.

Of the scores of fleet packet ships now afloat, not merely equalling, but surpassing in speed, all that have navigated the ocean from the time of Columbus to the present day, the latest which has now reached us from Europe is forty six days from that continent. At the same moment, we have just been witnesses of the arrival of two steam ships, one in fourteen and a half, and the other in sixteen and a half days. The passage is thus made by these two steamers, in a third of the time in which it is made by the elite of the sailing ships now engaged in the commerce of this country. This is one of the triumphs of modern art now celebrated. But this is not all. Another event still more interesting, was the more particular object of this celebration. This event is the commencement of an arrangement by which this rapid communication shall be regularly and permanently maintained. It is not merely a demonstration that these short passages *can be made*, but it is a solemn contract that *they shall be made*, at stipulated periods, for some years to come.

In establishing this new line of rapid intercourse, by a method until quite recently not known to be practicable, Mr Cunard has conferred a great benefit on the two countries thus immediately united. It is a benefit in which the citizens of Boston not only share in common with the rest of the people of this country, but from which they may be expected to derive peculiar advantages, from their port being made the channel through which this new line of communication is to pass. The striking feature of this great improvement, and the benefits which are anticipated from it were happily alluded to, and forcibly illustrated in various ways, among the other topics of remarks, by the gentlemen who were called on to address the company. We cannot give any thing like a sketch of the remarks of each. Among the gentlemen who addressed the numerous company, besides the President of the day, where Mr Grattan, the British Consul, Mr Webster, Judge Story, President Quincy, the Attorney General, the Collector of the Port, the Mayors of Boston and Salem, and other gentlemen.

The following notice is inserted at the personal request of Mr Grosvenor a highly respected member of the Society called Shakers, at Harvard, and well known to the publisher of this paper as a man of intelligence, sincerity and benevolence.

The undersigned having derived important benefit from the skill of Dr. Hewitt, the celebrated Practitioner on Bones and Joints, and being well informed of the Doctor's general success, esteems it a favor to be permitted, through the politeness of the Editors of this and other papers to present the following *testimonial*.

I had a severe lameness in my left knee, which the physicians decided to be a *White Swelling*; and some thought incurable. I was every day growing worse until I applied to Dr Hewett, and in less than four weeks after commencing with him *I could walk as well as ever I could*. The pain gradually left me and my knee is now gaining strength fast, and I have no doubt of effectual and permanent cure. And, as under Providence I am entirely indebted to the skill of Dr H. after having failed in numerous other applications, it is with much pleasure that I give this statement to the public. I must also ask the privilege to say that a thorough knowledge of the Doctor's kind, and liberal treatment to his patients, as well as the success which usually attends his operations, forbids me to remain silent while thousands have need of his services. The Writer believing that great good may be done by the fact being generally known, that Dr. S. C. Hewett of Boston, Mass., by faithful application to this branch of business, has acquired the art of curing diseases of the bones and joints, curvature of the spine, &c. altogether beyond what is usually expected of his profession.

LORENZO D. GROSVENOR.

United Society, Harvard, Mass., July 14th, 1840.

From England.—The Steamship Britannia, the first of the regular line between Livepool and Boston, via. Halifax arrived at this port on Saturday evening, in 14 days from Liverpool, and 36 hours from Halifax, where she was detained but about seven hours.

Intelligence about a month later has been received by this arrival.

The British Queen, which arrived at New York on the same day, sailed from Portsmouth on July 1st, and was 3 days longer on her passage than the Britannia.

We quote the following statements of news from the Boston Courier.

The most important news by the Britannia is that from China. The latest dates are, from Canton to March 27, and from Singapore, April 15.

The Chinese were busy in preparing fire-rafts for the purpose of destroying the British shipping. The American merchants at Canton, apprehensive of the consequences of the expedition, were preparing to quit the city. They had declined any further consignments, thus putting a stop to the trade. Letters from China of March 22, received at Singapore, say—

The American merchants at Canton have taken the alarm, and issued circulars, declaring their intention of quiting that city as soon as they possibly can, and declining any further consignments, thus putting a total stop to the trade at present at all events. It appears the whole country is in a state of feverish excitement, many parties say on the eve of rebellion—the Empress is dead, and the city of Pekin is in a state of uproar and confusion, with fire-raising, &c. The opium trade on the coast still going on, but more cautiously; in consequence of the Mandarins being more on the alert, vessels now go in pairs. The Cowasjee Family and Sylph had started in company, the former commanded by Captain Wallace, who, in a letter to us, quotes opium at $600 to $800 on the coast, and only $360 can be had at Tongkoo. We hear that one house purchased 9,000,000 lbs of Congou tea on their own account before the price got up; they have refused to execute orders for tea all the season. The fleet at Tongkoo was thinning fast, and freights to London quoted at £7 to £8. The Charles Forbes, after lying eight months in China, has brought part of her cargo lying here, it is now being put on board an American, who, however, does not bind himself to go to Whampoa.

Pekin, the capital, was in a state of great confusion, in consequence of the death of the empress.

Lin had enlisted 3,000 recruits, and was drilling them daily near Canton, in the exercise of the bow, the spear, and the double sword. The latter is said to be a weapon peculiar to China.

The Queen has issued orders to the commanders of British ships-of-war to detain and bring into port all ships, vessels, and goods, belonging to the emperor of China, &c. The following men-of-war compose the squadron that is to be employed in the operations against the Chinese, under the command of Admirable Elliot:—Algerine 10, Alligator 26, Blenheim 74, Blonde 42, Childers 16, Columbine 18, Conway 26, Cruizer 16, Druid 44, Favorite 18 Herald 26, Hyacinth 18, Larne 18, Mellville 74, Modeste 18, Nimrod 20, Perselus 16, Plyades 18, Volage 26, Wanderer, Wellesley 74. Two large war steamers of the East India Company service, and several other steamers from Bombay and Calcutta, are to be added to the above force, nearly the whole of which were to proceed to China.

Attempt to Assassinate the Queen.—The papers contain numerous details of an attempt to assassinate the Queen, while with Prince Albert, she was taking an airing in St. James's Park, on the evening of the tenth of June. A young man named Edward Oxford, who was employed in a stable, fired two pistols at the coach, neither of which took effect, and it was not ascertained that they were loaded with ball. The man was arrested and examined, and confessed his design, but what reasons induced him to the act, do not appear. On the 12th, the Queen held a court for the purpose of receiving a congratulatory address from both houses of Parliament.

Ireland.—The greatest distress prevails among the operatives of Dublin. The streets are every day filled with famishing wretches. There had been a meeting at the Mansion-house, to devise means for their relief. It was a heart-rending sight to see the crowds of distressed objects anxiously gathered round the door of the mayoralty in the expectation of some immediate succor. The proprietors of several places of public amusement, in a manner creditable to themselves, agreed to give benefits at their respective houses for the relief of the operatives. Subscriptions are likewise made through Dublin for the same object.

France.—The small-pox was raging in the family of the King of the French, June 29. The law for continuing the charter of the Bank of France, and the bill laying duties on sugar, had passed the Chamber of peers.

The preparations ordered for the transport of the remains of Napoleon from St. Helena to Paris were in active progress; and the Minister of the Interior had inspected the various articles to be used in the funeral ceremony in Paris.

The expedition against Buenos Ayres, under Admiral Baudin, was not to leave France before the 27th inst. It was understood that he would take possession of Buenos Ayres; and that, independently of the co-operation of the seamen of his fleet and of the troops of Montevideo, he would require a land force of 4000 men.

Russia and Circassia.—The fifth corps of the Russian army, which has been stationed for some years past in the Crimea, Bessarabia, and about Odessa, and whose head-quarters, under General Suden, were just at this time to be fixed at Odessa, has unexpectedly received marching orders to Circassia.—It seems that Russia intends to carry on the campaign this year with extraordinary vigor; this is evident from the preparatory measures which afford a new proof of the importance which Russia attaches to its sovereignty over that mountainous country, and the losses which it sustained during the last winter—12,000 men are already embarked; from 8,000 to 10,000 of the third division have been sent on the road to Tiflis. The corps of General Grobbe has also been considerably reinforced. The Russian fleet will take a position on the Caucasian coast, but will always be in readiness, should events in Turkey render it necessary, to proceed at the shortest notice to another destination.

The King of Prussia.—The following account of Frederick William the Fourth, who has just ascended the throne of Prussia, appears in the London Morning Chronicle, as from the pen of a correspondent, who is said to have resided many years in Germany.

'Frederick William IV., the present King of Prussia, is in his forty-fifth year, of a stout figure and middle stature. His countenance is full, and it is redeemed from heaviness by a bright eye, whose keen glance indicates that sagacity is the distinguishing feature of his mind. More than commonly versed in ancient and modern literature, and an habitual frequenter of the society of men of taste and science from his youth, his opinion has great weight with all who know him; and the choice of such men as Messrs. Rumohr, Bunsen, Count Stolberg, and others, to whom he has extended his friendship or patronage, shows his discrimination, and gives an assurance of his possessing sound judgment. While Prince Royal, he so scrupulously avoided taking a prominent part in public affairs, that while he is known to incline to many of the conservative notions of the Doctrinaires, it is still mere matter of surmise whether he shares the opinion that a monarchy based upon moderately popular institution is the safest. An attempt to draw an expression from him on the subject of the Cologne dispute he foiled by giving a public but most inexplicit answer; while an appeal to him as Rector of the University of Konigsberg, when the late Minister Von Altenstein reprimanded that body for conferring honors upon two of the Gottingen professors, who paid more regard to their oaths than to their places, was not as graciously received as had been hoped. In his youth he showed an inclination to smart, and even bitter, repartee, and some sayings of his which were currently reported, procured him the character of a wit rather than of a man feeling.

'He thus ascends the throne with the most open field before him that a Monarch could desire, for he is pledged to nothing; and so no fitting sphere of action was presented to the youth, we have to look forward to the actions of the man for the effect of the lessons of the great Niebuhr, of whom he was an assiduous, and always professed himself a grateful scholar. His Majesty has been married since 1823 to Elizabeth Ludovica, a Princess of Bavaria, half-sister to the King of that country, but has no children.—The heir presumptive is Prince William, second son to the late Monarch, who is married to a Princess of Saxe Weimar, by whom he has issue.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, Hillsboro', Peoria and Tremont, Ill., are requested to leave funds with the General Secretary of the American Unitarian Association, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of these societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

MARRIAGES.

In this city, by Rev. Dr Lowell, Mr Thomas Howe, of the firm of Bramhall & Howe, to Miss Mary Ann Dodd.

At Portsmouth, Mr Edward N. Anderson formerly of Newburyport, to Miss Martha S. H. Rand.

At Newburyport, 20th inst. Mr Amos G. Bartlett, of this city, to Miss Georgiana Matilda Pike, daughter of J. S. Pike Esq. of N.

In Hartford, Ct. 15th inst. Rev. O. Ellsworth Dagget to Miss Elizabeth Watson.

In Fitchburg, June 23, Mr Joseph B. Hunter, of Farmington, Me. to Miss Nancy B. Richardson, of Fitchburg.

In Bangor, 8th inst. Mayo Hazeltine, Esq. of Boston, to Miss Frances A. Williamson, of B.

DEATHS.

In this city, Miss Ann P. daughter of Capt. Francis Tofts, 27.

In this city, July 19, Mrs Martha Wells, relict of the late Deacon John Wells, 78.

In Cambridge, 3d inst. Mr Daniel Wild, 60.

In Milton, 9th inst., Sarah Atherton, 67.

In Charlestown, 15th inst. Capt. John Skinner, 77, a revolutionary pensioner.

In Roxbury, 15th inst, Charles D. Dudley, 18, only son of David Dudley, Esq;

In Roxbury, 14 inst. Wm. Clarke, only son of Edwin Lemist, 18 mos.

In Watertown, 11th inst. Mrs Hannah, wife of Mr Amos Livermore, 69.

In Westfield, 16th inst, Mrs Lucy D. wife of Hon. James Fowler, 48.

In Edgartown, Wm. Jernegan, Esq. 85.

In Concord, N. H. 11th inst. Mr John W. Flanders junior publisher of the N. H. Statesman, 27.

In Amherst, Mass. on the 4th instant, of bilious cholic, Henry M. Humphrey, aged 18 years, son of President Humphrey, and member of the Sophomore class in Amherst College.

In Newton, 16th inst. Mr Kinsley Allen, 39.

In Walpole, on Thursday last, Harvey Clap, Esq. 54.

At Hartford, 29th inst. Miss Caroline Jennison, daughter of the late Capt. C. Jennison, of this city.

In Pawtucket, R. I. on the morning of the 15th inst, Mr William W. Lothrop, in the 27th year of his age.

In Charleston S. C. 25th ult, of stranger's fever, Mr Alexander C. Howard, of this city, 21.

In Memphis, Tenn. March 18, Mr Benjamin F. Atwell, of South Reading, Mass. 32.

In De Kalb, N. Y. July 5, Maria Ashmun, aged 24 daughter of Col. Seth Pomeroy formerly of Northampton.

THE WORKS OF THE BRITISH POETS, with Lives of the Authors, including the following among many other celebrated Poets; Spenser, Waller, Raleigh, Cotton, Donne, Cowley, Suckling, Milton, Butler, Drummond, Young, Gay, Dryden, Parnell, Ramsay, Burns, Addison, Prior, Pope, Tickell, Swift, Savage, Dodsley, Churchill, Smollett, Colman, Gifford, &c. &c. &c., complete in fifty volumes. For sale by WILLIAM CROSBY & CO. 118 Washington street. jy 25

MR SIMMONS'S SERMONS AT MOBILE.—Two Sermons on the Kind Treatment, and on the Emancipation of Slaves. Preached at Mobile, on Sunday the 10th, and Sunday the 17th of May 1840. With a Prefatory Statement. By George F. Simmons. Published and for sale by WILLIAM CROSBY & CO. 118 Washington street. jy 25

NEW BOOKS.—Ripley's Specimens of Foreign Literature, vols 7, 8 & 9, translated by C. C. Felton; Woman and her Master, by Lady Morgan; The Quiet Husband, by Ellen Pickering; Love's Progress, by Caroline Gilman; Greyslaer, by C. F. Hoffman; Augustinism and Pelagianism, translated from the German by Rev. Ralph Emerson, &c. &c. &c. For sale by WM. CROSBY & CO. 118 Washington st. jy 25

TURNER'S HISTORY OF THE ANGLO-SAXONS.—The History of the Anglo Saxons from the earliest period to the Norman Conquest: by Sharon Turner, F. A. S, &c., 3 vols. Just received and for sale by CHAS. C. LITTLE & JAS. BROWN. Importers of Foreign Books, 112 Washington street. jy 25

ORIGINE DE TOUS les Cultes ou Religion Universelle; par Dupuis, Edition nouvelle, revue sur les Manuscrits de l'auteur, par M. P. R. Auguis, 10 vols and plates. Just received and for sale by CHAS. C. LITTLE & JAMES BROWN, j 25 Importers of Foreign Books, 112, Washington st.

GERMAN DICTIONARY.—A new English-German and German-English Dictionary, containing all the words in general use, designating the various parts of speech in both Languages, with the genders and plurals of the German Nouns, compiled from the Dictionaries of Lloyd, Flugel and Spovschil.

For sale by CHAS. C. LITTLE & JAS. BROWN, Booksellers, 112 Washington street. july 25

BIBLES.—A fresh supply of small Bibles. Just received by SIMPKINS, 21 Tremont Row. j 25

REV. MR GANNETT'S SERMON.—Occasioned by the arrival of the '*steam ship Britannia*'—is published by JOSEPH DOWE 22 Court st. j 25

THE DIAL.—No. 1, for July.

CONTENTS.

The Editors to the Readers; Short Essay on Critics; To the Aurora Borealis; Notes from the Journal of a Scholar; The Religion of Beauty; Brownson's Writings; The Last Farewell; Ernest the Seeker; Sympathy; Orphic Strains by A. B. Alcott; Richter; The Morning Breeze; Dante, &c. Subscriptions received by JAMES MUNROE & CO., 134 Washington st. july 4

CHRISTIAN EXAMINER FOR JULY.

CONTENTS.

1. Strauss's Life of Jesus; 2. The Foundations of Christianity in the wants of the Soul, by W. B. O. Peabody; 3. Christian Antiquity in Rome; 4. The Legend of Frithof; 5. The Perkins Institution for the Blind; Critical Notices; New and recent publications. This day published by JAMES MUNROE & CO., 134 Washington street. july 4

HISTORY OF QUADRUPEDS—TRAVELS OF PARK.—Natural History of Quadrupeds, with engravings—Life and Travels of Mungo Park, with the substance of later discoveries relative to his lamented fate and the termination of the Niger, being vols 104 and 105 of the Family Library. Just received at TICKNOR'S. july 4.

GUIZOT'S ESSAY ON WASHINGTON.—Essay on the Character and Influence of Washington in the Revolution of the United States of America, by Guizot—translated from the French, in 1 vol. 12mo. This day published and for sale at TICKNOR'S. july 4

ENGLISH BOOKS.—Kant's Critic of Pure Reason; Percy's Reliques of Ancient Poetry, 8 vols; Pope's works, 4 vols; Songs of England and Scotland, 2 vols; Shelley's Poetical works, in 1 and 4 vols; Howitt's Rural Life in England, 2 vols; Lorenzo De Medici; Middleton's Life of Cicero, 1 vol. 8 vo; Spenser's Faerie Queene; Moore's Lalla Rookh, illustrated; The Complete Angler, illustrated; Westmoreland and Cumberland Dialects, with a glossary; Byron's works, Murray's edition, 17 vols; Shakspeare, Singer's edition, 10 vols; Valpy's do, 15 vols; Campbell's do, 1 vol. 8vo; Ben Johnson, 1 vol. 8vo; Smith's wealth of Nations, by McCullock; Hunt's Byron, 2 vols, 8vo; Hone's Popular works, 4 vols. (cheap) Maundeville's Travels; Leigh Hunt's Poems; Brooks's General Gazetteer, new edition; Oberon, a Poem; Mrs Heman's works, 6 vols, 12mo; Myles Coverdale. For sale at TICKNOR'S, corner of Washington and school street. june 27

NEW ENGLISH BOOKS.—By the Ontario.
Turner's History of England, 12 vols 8vo, 1839.
Historical Memoirs of the Queens of England, 2 vols 8vo.
Maculloch's Proofs and Illustrations of the Attributes o God, 3 vols 8vo.
Lindley's Theory of Horticulture, 8vo.
Historical Eloge of Watt, with Notes.
Zollikoffers Devotional Exercises, 8vo.
Travis Letters to Gibbon, 8vo.
Brett on the Liturgies, 8vo.
Davy's Agricultural Chemistry, 8vo.
Bible Gems, by Rev. J. Stewart, 12mo.
Chandler's Hymns of the Primitive Church.
Guesses at Truth.
The Psalter, 1839.
The Autobiography of Archbishop Laud.
The R— L— Register, 3 vols.
Retzch's Umrisse zu Burger Balladen 15 plates, 1840; Koch's History of Europe, translated by Crichton; Manners and Trials of the Primitive Christians, by Robert Jamieson. For sale by JAMES MUNROE & CO., 134 Washington street. july 25

FOX'S HINTS TO SUNDAY SCHOOL TEACHERS.—Hints to Sunday School Teachers in a series of Familiar Lectures, by a Pastor.

'This little work contains many valuable practical Hints to Sabbath School Laborers, respecting their various and responsible duties. It treats chiefly of the qualifications necessary to fit the Teacher for his work. We think the devoted Teacher may find much in this book to aid him in discharging the obligations he owes to the little ones of his charge.'—*Sabbath School Messenger.*'

Just published by JAMES MUNROE & CO., 134 Washington street. july 25

HOPE ON! HOPE EVER! !—Tales for the People and Their Children. Hope On! Hope Ever! ! or the Boyhood of Felix Law, by Mary Howitt, Author of Strive and Thrive, &c. &c., in press and will be published in a few weeks by JAMES MUNROE & CO., 134 Washington street. july 25

JESUS AND HIS BIOGRAPHERS.—Jesus and his Biographers or the Remarks on the Four Gospels revised with copious additions, by W. H. Furness, 8vo. A few copies just received and for sale low by JAMES MUNROE & CO., 134 Washington st. july 25

PORTSMOUTH SUNDAY SCHOOL HYMN BOOK.—Compiled for the use of the South Parish Sunday School, by A. P. Peabody. Just published; for sale by JAMES MUNROE & CO., 134 Washington street. july 25

PORTRAITS OF DR DEWEY AND DR FOLLEN.—Just received a fresh supply of the Portraits of Dr Orville Dewey and of Dr Charles Follen. For sale by JAMES MUNROE & CO., 134 Washington street. july 25

SPECIMENS OF FOREIGN STANDARD LITERATURE.—Edited by George Ripley, Vols 7, 8 and 9, containing German Literature, from the German of Wolfgang Menzel, translated by C. C. Felton. This day published and for sale at TICKNOR'S, corner of Washington and School streets. july 25

MISS LANDON'S POETICAL WORKS, in one volume, handsomely bound in calf, for sale at TICKNOR'S, j 25 135, Washington, corner School-st.

REJECTED ADDRESSES; or the New Theatrum Poetarum. 'Fired the *House* reject him!—'Sdeath, I'll *print* it, and shame the fools!'—[Pope.

From the 19th London Edition, published and for sale at TICKNOR'S. j 25

GUIZOT ON CIVILIZATION.—General History of Civilization in Europe, from the fall of the Roman Empire to the French Revolution. Translated by M. Guizot. For sale at TICKNOR'S, corner of Washington & School sts. j 25

THE NORTH AMERICAN SYLVA.—Or a description of the Forest Trees of the United States, Canada and Nova Scotia, considered particularly with respect to their use in the arts and their introduction into Commerce, illustrated by 156 colored engravings, translated from the French, by Andrew Michaux, 3 vols 8vo., price $40. One copy for sale by JAMES MUNROE & CO., 134 Washington street. july 18

MENZEL'S GERMAN LITERATURE.—This day published, German Literature, translated from the German of Wolfgang Menzel, by C. C. Felton, three vols., being vols. 7, 8. & 9, of Specimens of Foreign Standard Literature. Boston Bookstore, No 134 Washington street. jy 18

NEW TRACT,—155 Annual Report of the American Unitarian Association with the proceedings of the Ann

POETRY.

For the Register and Observer.

THE CAPTIVE MOTHER TO HER CHILD.

Thou smilest! oh what are thy dreams, my child?
Art thou roaming in gladness the wood-paths wild?
Art thou treading in freedom the heather bloom,
And breathing the balm of its rich perfume?
Art thou culling the flow'ret from dingle and dell,
And watching the stream in its playful swell?

Sleep on! thou wilt dream not of chains, my boy,
Thou art bounding in regions of light and joy;
Thou dost feel on thy brow but the cool wind's sigh,
That laden with fragrance goes whispering by;
Thou dost hear but the songs of the bright and free—
Oh would I could sleep, love, and dream like thee.

Sleep on! thou hast felt on thy heart no blight,
No darkness to shadow its beauteous light.
No withering cloud o'er thy soul has past,
To scatter hope's visions, the brightest, the last.
Thou hast quailed not in fear 'neath thy tyrant's eye,
Nor lived like the captive to weep and sigh.

Sleep on! oh why wilt thou wake, my love?
The bright stars are shining in beauty above,
And the orange scents on the sweet winds glide,
And the moonbeam plays with the sparkling tide;
Yet rest thee; the earth 's but a gilded grave,
A rose-wreathed tomb for the weary slave.

Yes, slumber on in thy lowly bed!
Thou dost heed not the tears that are o'er thee shed.
Thou canst know not why sadly I turn away,
When with smiles thou art greeting the morn's first ray.
Thou canst know not the anguish that thrills my breast,
When in joy thou dost wake from thy rosy rest.

Oh is it not sad, that a mother's sigh
Must answer the glance of her infant's eye?
That the deathless love in her soul that burns,
Thus coldly must steal from its fountain urns?
That the prayer that floats on her heart's wild breath,
Must crave for her cherub the boon of death!

Yet the grave's lone rest would be dear to me:
I could slumber there sweetly, my babe, with thee.
I should know thou wouldst feel not the galling chain,
Nor thy soul be wrung with unuttered pain.
I should know that thy spirit unchecked could roam,
O'er the free broad fields of thy heavenly home.

But I know thou wilt wake to a lot like mine;
Thy brow must be bent to the scorner's shrine:
Thy heart must be crushed, and its chords all snapt,
And oppression's dark mantle be o'er thee wrapt;
And thy wo-worn frame to the earth be bowed,
By the mid-day sun, and the tempest cloud.

But a day must come that will set thee free!
The lash cannot follow o'er death's broad sea.
Thou wilt sweetly sleep in thy turfy bed,
With the roses of summer around thee spread;
While thy soul on the beams of eternal day,
Will soar in its freedom away, away. L. B. T.

Waltham.

LITTLE CHILDREN.

BY MARY HOWITT.

Sporting through the forest wide,
Playing by the water side,
Wandering o'er the heathed fells
Down within the woodland dells,
All among the mountains wild,
Dwelleth many a little child!
In the baron's hall of pride,
By the poor man's dull fireside,
'Mid the mighty, 'mid the mean,
Little children may be seen!
Like the flowers that spring up fair,
Bright and countless every where!

In the fair isles of the main,
In the desert's lone domain,
In the savage mountain glen,
Among the tribes of swarthy men,
Wheresoe'er a foot hath gone,
Wheresoe'er the sun hath shone,
On a league of peopled ground,
Little children may be found!

Blessings on them! They, in me,
Move a kindly sympathy!
With their wishes, hopes, and fears,
With their laughter and their tears,
With their wonders so intense,
And their small experience!

Little children, not alone
On the wide earth they are known,
'Mid its labors and its cares,
'Mid its sufferings and its snares,
Free from sorrow, free from strife,
In the world of love and life,
Where no sinful thing hath trod
In the presence of our God!
Spotless, blameless, glorified,
Little children, ye abide!

MISCELLANEOUS.

France, its King, Court, and Government. By an American. New York: Wiley & Putnam, 161 Broadway. 1840.

To those who have not yet read this book, we would recommend it as containing much authentic information, communicated in an agreeable and pleasant manner. It is understood to have emanated from 'a distinguished source' which the reader can be at no loss to designate, and is evidently written by one, who has had the most favorable opportunities of observing and who narrates with graphic and discriminating power what he has seen and heard.

Although the charm attached to royalty has in a measure ceased, and Kings and Queens have in our day become as one of ourselves, we are still interested in accounts of their personal characters, in details of their private life and their domestic relations. This is especially the case with us in regard to Louis Phillippe, whose early fortunes and temporary residence in this country, awaken for him a more than usual interest in the breast of every American.

We extract the following description of the pageant at the Death of the Archbishop of Paris, which will show the style in which the book is written while it is richly significant of the French character.

'The Archbishop of Paris died a few days since, and he now lies at Notre Dame, embalmed, and exposed to the regards of all who may be led to survey this spectacle of mortality, either from motives of piety or of curiosity. Thousands upon thousands have flocked to this venerable Cathedral, within the last three days, to witness the ceremonies to which the exposition of the deceased prelate has given birth. You know this edifice is one of the earliest, as well as one of the noblest, monuments of religious architecture, which the middle ages have bequeathed to modern times. There is to me something very imposing in the aspect of these old gothic temples, with their high pointed windows, their fretted carved work, and the peculiar style of their structure, which seems admirably adapted to the solemnity of religious worship. And then they are time-worn by centuries, and have been the theatres and witnesses of many stirring events, recorded by history, and connected with the progress of human affairs. And you enter them from the business and bustle of a great city, and the transition is as striking as it is instantaneous. The trouble and confusion of the world are behind you, and silence and solitude around you. And their prodigious extent is in itself almost painful. Man is nothing when compared with his own work—and what is he then, when compared with the works of his Creator?

On reaching the Cathedral, I found a numerous crowd waiting their turn for admission. This was the third day since the remains of the Archbishop had lain in state, and during all that time a stream of people had poured into the great gates, and moved in procession across the vast nave to the little chapel where was the object of their homage, taken a last look at his pallid face, and retired to give place to their successors. Entering, out of my turn—for had I waited for that I might have wholly missed my object—I followed the crowd along the paved floor to a chapel near the opposite extremity of the building. Here a singular spectacle presented its lf.

The chapel was hung with rich purple velvet, fringed with silver lace, and draped and canopied so as to produce the best effect. The floor was covered with the same material. Numerous wax lights were burning, and priests were in attendance performing the proper service.

In the middle of the chapel was a platform, ascended by steps, and elevated four feet above the pavement of the church. This was covered with the same rich velvet, which also hung in festoons above it. And upon this was yet another structure, to which all eyes were directed.

I have told you that the Archbishop had been embalmed, and here he was lying, amid all the pomp of religious worship, to receive the last sad salutations of the faithful of the Diocese. Here was the cold clay, fit companion only for the dead, thus exalted among the living. Here it lay upon the pontificial throne, clad in the episcopal robes, with a mitre upon its head, and a crosier at its feet, and the pastoral ring upon its finger; and while covered with the dignities of this world, a sad and solemn proof that these dignities are passing away.

And one by one, the pilgrims approached the chapel—cast a look on the dead prelate—made the sign of the cross—and passed on. And night and day, masses had been said, and priests had been praying, and chanters had been singing, and all that could touch the heart or excite the imagination had found place in this ceremonial. Bracelets and chains and other ornaments, were lying upon a cushion, and they were taken up from time to time, and were then carried and touched to the dead feet, and after that, I suppose they were returned to the owners, to be kept as relics hallowed by this contact with the remains of the lamented Archbishop.

A PICTURE OF HOME INFLUENCE.

The beauty and moral truth of the following picture of Home influence, and woman's leaning to the right, will be acknowledged by all.

'Dear Edward!' said his wife, 'you have something on your mind; your brow looks troubled; what is it?'

'Only anxiety about business, Amy. How often have I wished that I had not been bred a merchant! But my mother said that it was a favorite wish of my father, that I should be an accomplished merchant.'

'I have sometimes wished so too,' answered his wife; 'and then again, I remembered, that the very evils which belong to your profession may be turned into good. He that has it in his power to do wrong with impunity, though he gains by it, yet chooses the right by which he loses, is the most eloquent preacher of righteousness.'

'Very true, Amy: but sometimes this is indeed cutting off the right hand, and plucking out the right eye; and then thinking always about money and bargains has such a contracting influence upon one's mind!'

'But how often, Edward, have I heard you say that no man has such wide and various connexions with the human race, as a well educated, upright, and active merchant. Every part of the world sends him its tribute of knowledge, as well as of riches. He sees men under all aspects; and while he may, with a certain degree of security, indulge in dishonesty, and be the enemy of his fellow men, perhaps no man can be so true, and self-sacrificing, and efficient a philanthropist, as a Christian merchant.'

'It is not always so easy as you may imagine, for a merchant to act as remembering that he is under his great Task-master's eye.'

'Not for all, or some men; but for you, Edward, the difficulty would be to act otherwise. When I think of your profession, Edward, it gives me pleasure to notice that merchants in general, as they acquire property more easily, are most disposed to spend it liberally.'

'Yes,' said Edward, as his eye kindled at the thought; 'the greater proportion of our public benefactors have been merchants. Their money has given eyes to the blind, and ears to the deaf, health to the sick, and peace and comfort to the forsaken; it feeds and instructs the ignorant poor; it sends the glad tidings of salvation to the unbeliever and the penitent; it takes little children in its arms, and blesses them. But all this glorious power supposes wealth, Amy.'

'And you, dear Edward, are rich enough to enjoy this highest of all privileges; to be the dispenser of good to others. You have cause only for thankfulness. But the poor, the unsuccessful merchant, who has not the means of educating his children, whose spirits are broken down by failures, and whose temper is soured by what he considers the injustice or dishonesty of others, perhaps even of his own friends; he is the man who, perhaps, may be excused for finding fault with his profession. My heart aches for him.'

Edward started up, and walked hastily backward and forward through the room, as if he had been seized with some sudden and intolerable pain.

'What is the matter?' said his wife. 'Are you ill?'

'Oh, nothing; nothing of consequence,' said Edward. 'I happened to think of something rather unpleasant then. It is late now, I believe, and my head aches.'

They retired for the night. The next day, Edward looked depressed and thoughtful, and as if he had passed a sleepless night. Amy was troubled by his silence. This was the first cloud that had rested on her husband's brow since they were married.

'He has,' she said to herself, 'he has always confided every thing to me. He will tell me what it is that hangs so heavily upon his spirits. He will never shut me out from his sorrows, any more than his joys.'

She thought, when he returned from the counting-house for the day, that he looked more free and happy, though he was still silent and thoughtful.

'Come and sit by me, Amy,' said Edward to her, when they were alone in the evening.

Amy sat down by her husband.

'Do you not enjoy, Amy, our handsome house, and pictures, and carriage, &c.?'

'Surely, Edward; I take great pleasure in these things. But why do you ask?'

'And you love to have money enough to give to those who want it?'

'Why, what a question, Edward! You know I value this power more than I can tell.'

'And can you voluntarily resign all these luxuries, Amy?'

'Why should I voluntarily resign them, Edward? What makes you so enigmatical? Tell me what you mean.'

'Suppose that all the money which enables us to indulge ourselves in these luxuries, is not truly our own; what would you have me do. Amy?'

'Is it you, Edward, that asks me whether I would be dishonest?'

'But suppose, according to the law of the land, and the customs of society, and the tacit consent of those most interested, this property was secured to you?'

'When I am satisfied,' said Amy, 'that I can plead the law of the land, the customs of society, and the opinion of the world, before the judgment-seat of God, as an excuse for violating that higher law, which he has written on my heart, when I have placed the opinion of the world in the scales against my own self-respect, and found it the weightiest, then, Edward, I might hesitate. But why ask me such questions? Why do not you speak plainly?'

'I will, Amy,' answered her husband. 'When I failed in business before our marriage, I made a settlement with my creditors, by which I paid them seventy-five cents on a dollar. They knew that I paid them all I had, and signed a release from all further claims. Of late, my mind has been troubled about those debts, for such I consider them. A few days since, one of my creditors brought his son to me, a fine fellow, and asked me to take him into my store. He mentioned, in course of conversation, that he had intended to send his son to College, for the boy had a thirst for learning; that he was in fact fitted to enter; but that he found he was too poor. 'If,' said the father, 'by denying myself everything but the necessaries of life, I could feed my boy's mind, I would thankfully do it; but I cannot honestly indulge myself even in this luxury.' I felt smitten to the heart. When I failed I owed that man 12,000 dollars. I paid him but nine. I now, of course, owe him three, and the interest upon it. That sum would enable him to give his son the advantage which he so much desires. I have been thinking over the whole subject, and studying it fairly. Dymond's Essay would satisfy me, if I were not convinced before of what is right.'

'And you will of course do it, Edward, there can be no doubt?'

'I knew you would say so, Amy; but you must think it over calmly. You know upon the subject of property, as well as of other things, we have no mine and thine; as we have one interest and duty, so we have equal rights. I cannot take this step without your full approbation and consent.'

'Is that all that has troubled you for these few days past?' said Amy, as she looked into her husband's face, with an expression of joyful relief.

'All,' said Edward.

'And why not speak to me at first about it? Why not let me share every trouble as it rises?'

'O, Amy, I felt it only on your account. I hated to deprive you of all these luxuries. You know with what delight I see you doing good, real good, with money.'

'Never again, Edward, do me the injustice to suppose that I prefer the lower virtue of charity to the higher one of justice.—*Mrs Follen.*

[From the Common School Journal.]

MR BURRITT, THE CELEBRATED LINGUIST.

It is matter for wonder, that the fertile imagination of the ancients did not conceive of a god, in whom to embody the attribute, or quality, of *Perseverance;* and, in whose name, to erect altars and temples in honor of that virtue. The world is full both of positive and negative proofs of its power;—of proofs, that almost any thing can be accomplished by it, and that almost nothing, of any value, can be accomplished without it. Some persons have a foolish affectation of being independent of mental labor; of making great intellectual achievements, by a sort of inspiration; and they assume airs of disdain towards laborious, pains-taking, persevering industry. These are the *sophomores* in literature and science; and, whether in college or out of it, they are only *wise fools.* It is altogether more true, and indicates a far higher grade of mind, to say with Mr Burritt, in the following letter,—'*All that I have accomplished, or expect or hope to accomplish, has been and will be, by that patient, plodding, persevering process of accretion, which builds up ant-heaps, particle by particle, thought by thought, and fact by fact.*'

THE LEARNED BLACKSMITH.

'We invite the attention of the public,' says the 'Southern Literary Messenger,' 'to the subjoined communication from Dr Nelson, of this city, respecting Mr Burritt, already distinguished, by Governor Everett, as the learned blacksmith of Massachusetts. Mr Burritt's extraordinary acquirements, under the peculiar circumstances of his life, are only equalled by the modesty with which he shrinks from notoriety. We doubt whether there is a parallel instance, on record, of the same application to mental improvement, under such striking disadvantages. The most learned linguist, now living, we believe, is Mezzolanti, the Professor of Oriental Languages at the University of Bologna, in Italy. He is said to speak and write, fluently, eighteen ancient and modern languages, and twenty-two different dialects of Europe; but Mezzolanti has not been obliged to labor, one third of his time, at the anvil for subsistence. Lord Byron said of him, 'he is a monster of languages; the Briareus of parts of speech; a walking polyglot; and one who ought to have existed at the time of the tower of Babel, as universal interpreter.' What would Lord Byron have said of the self-taught Massachusetts linguist, whose wonderful acquisitions have been treasured up amidst toil and poverty, and in those intervals which are usually devoted to repose or recreation? If any of our readers should be incredulous, in this matter, we need only refer them to the address of Governor Everett, and also to the personal testimony and observation of Dr Nelson, of whom it may be said, that the declaration of ours is necessary to entitle his statements to the fullest confidence.'

'To the Editor:—In the Summer of 1838, Governor Everett, of Massachusetts, in an address to an association of mechanics in Boston, took occasion to mention that a blacksmith of that State had, by his unaided industry, made himself acquainted with *fifty languages.* In July, of the following year, I was passing through Worcester, the place of his present residence, and gratified my curiosity by calling to see him. Like any other son of Vulcan, Mr Burritt was at his anvil. I introduced myself to him, observing that I had read, with great pleasure and unfeigned astonishment, an account of him, by the Governor of his State, which had induced me to take the liberty of paying him a visit. He very modestly replied, that the Governor had done him more than justice. It was true, he said, that he could read about fifty languages, but he had not studied them all, critically. Yankee curiosity had induced him to look at the Latin grammar; he became interested in it, persevered, and finally acquired a thorough knowledge of that language. He then studied the Greek, with equal care. A perfect acquaintance with these languages had enabled him to read with facility the Italian, the French, the Spanish, and Portuguese. The Russian, to which he was devoting his 'odd moments,' he said, was the most difficult he had undertaken.

'I expressed my surprise at his youthful appearance. He informed me, that he was but *twenty-seven years of age;* (to which statement I gave ready credence;) that he had been constantly engaged at his trade, from boyhood to that hour; and that his education, previous to his apprenticeship, had been very slender.

'Mr Burritt removed from a village near Hartford, in Connecticut, where he was born and where he learned his trade, to Worcester, to enjoy the benefit of an antiquarian library, stored with rare books, to which the trustees gave him daily access. 'Yes, sir,' said he, 'I now have the key to that library, (showing it, as if it were the most precious jewel, the real key to knowledge,) and there I go, every day, and study, eight hours; I work, eight hours; and the other eight I am obliged to devote to animal comfort and repose.

'The stage drove up, and I most reluctantly left him, exacting, however, a promise that he would write me some account of himself,—of his past and present studies.

[From the Episcopal Magazine, and Church of England Warder.]

POPULAR PREACHING IN ENGLAND.

Popularity depends chiefly, if not altogether, upon a constant ringing the changes, on 'the fall of man,—man's *entire* depravity—his *utter inability* to help himself—the perfect worthlessness of the sinner's fancied works of righteousness—the freeness, the fullness, and sufficiency of the finished work of Christ.'

This, Mr Grant informs us, is the secret of Mr Baptist Noel's popularity, and we know that it is the plan which all popular preachers adopt. These topics, with a due admixture of the terrific, and sometimes a little of the sublime, create an excitement, a sort of mental inflammation, which weak minds conceive to be that holiness without which no man shall see the Lord. But however 'worthless the sinner's fancied works of righteousness' may be in Mr Noel's estimation, yet good works or Christian obedience are the qualifications, the *sine qua non*, for salvation.

Are popular preachers alone 'pious men,' 'practical Christians?' It is to be well noted that the word *pious*, in the popular sense here used, is very different from the genuine meaning of that word. With a certain class of religionists it means the maintenance of certain doctrinal opinions which used to be called Calvinistic, but now evangelical, and which generally consists in an eternal lamentation over the 'entire depravity of the heart and man's utter inability to help himself,' while their conduct towards those who consider *obedience* to be a prime ingredient in their faith, is the most spiteful and uncharitable. They thus practically exhibit their doctrine of the heart's depravity, for out of it proceed uncharitableness, false witness, and other things that defile men, when speaking of their brethren who practise a sounder theology. It is not, therefore, astonishing, that with awful denunciations and abundance of pulpit effect, the following scenes hebdomadally occur. 'The screams, the groans, the ranting, the confusion, the discordant sounds, and noises of all kinds which characterize the conclusion of the services every Sabbath evening at Zion chapel. Perhaps the scenes at Zion chapel are more extraordinary than at the other place, in consequence of its being in a greater thoroughfare. Hundreds are to be seen going in and coming out of the chapel, just as if it were to a *booth at a fair*, while the scenes in the vestry, and also to a certain extent in the body of the chapel, are going on. You hear singing, praying, screaming, groaning, and sighing, by numbers of persons in different parts of the chapel, all at the same time.'

Christ was not a popular preacher, although the common people heard him gladly; neither did he use those exciting topics, which now are so popular, of the *utter depravity* of the human heart. He neither ranted, nor raved, nor groaned, as our enthusiasts practise. When he preached he *sat down*, which is not an attitude that will admit of those extravagant gestures and ranting which make up much of our modern popularity. He taught with a calm dignity, and as one having authority, which we are told astonished the people. The Sermon on the Mount was entirely moral, and why should those clergy who imitate their Lord be unpopular; why, because they enforce the truth, and reiterate our Savior's words; if ye will enter into life, keep the commandments; a doctrine which is very unpopular with those who think of nothing else but the utter depravity and corruption of the heart, which is the grand secret of popularity. By constantly harping on this string, men begin to think they cannot help themselves; with such a mass of corruption within them it is impossible to be otherwise than full of 'wounds, and bruises, and putrifying sores, from the sole of the foot even unto the head,' which, by the way, is a favorite metaphor with your popular preachers. By this popular mode of preaching they remove all the obligations and duties; and instead of making men zealous for good works, they induce them to lament over the sin of Adam, and lay upon *him* the burden of their *own* actual sins. This is a convenient way of doing justly, loving mercy, and walking humbly with God; but one which is more calculated to nourish spiritual pride and uncharitableness, than *obedience*, which is the sum and substance of Christianity.

The object of all preaching ought to be for the glory of God, and the instruction of man, but, in the cases before us, the vain glory of the preacher seems to be the ultimate object. Happily evangelism is at a discount, and after all, your popular preacher only lasts a few years; some other rising aspirant for public favor draws away his admiring audience, and then he begins to discover the value of popular applause, —*that all is vanity and vexation of spirit!*

RUMOR.

'It was rumored that *somebody*, connected with *some* institution, was about to do *something* in the way of explosion and departure. Nobody could tell any body about it; no names were mentioned by the tender-hearted parties who may have conceived and propagated the slander; all was mystery; and the grim rumor went from lip to lip with the rapidity of summer lightning. Mr Nokes met Mr Stokes and took him o' one side—placed his finger into a buttonhole, and his mouth over the tympanum of Stokes's ear, 'Have you heard the *news*—I ask, *have* you?'

'No Heavens! What is it? You alarm me; what *is* it?

'I may rely upon secrecy?'

'Certainly you may. Who is it? when was it? what is it?'

'Why the fact is this—I have it from good authority, but I name no party—*somebody* has done *something*!'

'Great powers! you don't say so!' says Stokes, throwing up his hands and eyes with a look of wonder and surprise, as 'Oh! the folly of sinners!'

'It is too true; every body will tell you so.'

And thus the rumor gains ground. Every man you meet is big with nothing; the great ball of mendacity gathers impetus as it rolls on, until at last the whole stupendous, shadowy lie, departs into—thin air.

Seriously, is not this an all-sufficient argument against the diffusion of rumors, which, like the deed of the witches in Macbeth, upon their blasted heath, is 'without a name?' They who think to gain anything by such occulted and unkennelled defamation, or who would denounce the press for opposing it, know even less of reason than they do of justice.—*Phil. Gazette.*

NEW PUBLICATIONS.—Mr Simmons' Sermons on the kind treatment and on the Emancipation of Slaves. Preached at Mobile, on Sunday the 10th and Sunday the 17th of May 1840. With a prefatory statement. By Geo. F. Simmons.

Guizot's Essay on the character and influence of Washington. Translated from the French.

Scenes in the Life of Joanna of Sicily.

The Monthly Chronicle of events, discoveries, improvements and opinions. Illustrated with maps; No 3. Just published. For sale by SIMPKIN'S, 21 Tremont Row. jy 11

HISTORY OF THE FEDERAL GOVERNMENT for fifty years from March 1289 to March 1839. In one vol. By Alden Bradford. Just published and for sale by S. G. SIMPKINS, 21 Tremont Row. jy 11

MANUALS FOR SUNDAY SCHOOLS—at B. H. GREENE'S, 124 Washington street, may be found the following complete variety of Manuals for Sunday Schools.

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do do on Genesis
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Parley's Geography of the Bible
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Just published a new Manual viz.

'Sunday School Lessons' Designed to provide both Teachers and Scholars with subjects for study and conversation. By a Pastor. Price 60 cents per doz.

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherborne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

PEIRCE'S TRIGONOMETRY.—An Elementary Treatise on Plane and Spherical Trigonometry, with their application to Navigation, Surveying, Heights and Distances, and Spherical Astronomy, particularly adapted to explaining the construction of Bowditch's Navigation, and the Nautical Almanac of Benjamin Peirce, A. M., University Professor of Mathematics and Natural Philosophy in Harvard University, 12mo. This day published by JAMES MUNROE & CO., 134 Washington street.

DEWEY'S DISCOURSES—FURNESS'S PRAYERS.—A fresh supply of these valuable works just received, for sale by WM. CROSBY & CO, 118 Washington street. jy 18

NEW BOOKS.—Dewey on Unitarianism—Being Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey N. Y.

Proverbial Philosophy—By M. F. Tupper Esq.

Esther, a Sacred Drama. By Mrs E. L. Cushing.

Published by JOSEPH DOWE, 22 Court street. jy 18

LETTER PAPER for $2 00 a ream—Ruled do. $2 50—Billet do. for $1 00 a ream. For sale by JOSEPH DOWE, 22 Court street. jy 18

NEW BOOKS.—Lately received and for sale at TICKNOR'S, corner of Washington and Schools street.

Cousin Geoffry, by Theodore Hook; Court of England, by J. H. Jesse; Keble's Christian Year, 24 ed.; Woman, &c. by Lady Morgan; Love's Progress, by Mrs Gilman; The Moss Rose; Goethe's Faust, new ed. july 18.

FOX'S MINISTY OF CHRIST.—This day published and for sale at TICKNOR'S, The Ministry of Jesus Christ, compiled and arranged from the four Gospels, for Sunday Schools and Families, with Notes and Questions, by Thomas B. Fox: second edition. This work is already introduced into many Sunday Schools as a Class Book, or as a Review of the Gospels, and giving as it does the narratives in their order of occurrence, like any other history. july 18

THE SCRIPTURAL DOCTRINES of our Lord Jesus Christ and the Holy Spirit, in their relation to God the Father, by Nathaniel S. Folsom. Published by JAMES MUNROE & CO. 134 Washington street.

ORTHOPEDIC INFIRMARY—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.

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The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.

The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.

Boston, Feb. 22, 1840. 1y

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

WEEK-DAY RELIGION.—Just published by O. L. SANBORN, Portland, Me., and for sale at the Bookstores, Week-Day Religion, by Jason Whitman, Pastor of the Park Street Church, Portland

The following notice of this work is from the Monthly Miscellany of Religion and Letters edited by Rev. E. S. Gannett, Boston—'This is a plain, sensible, well-timed little volume, the object of which is to show how Christian piety should direct and control us in the ordinary affairs of life. After insisting in the first chapter on the importance of Vital Piety—and pointing out, in the second chapter, the difference between Piety and Morality and the importance of both to perfection of character—Mr Whitman proceeds to speak of the value of Labor—the duty of Economy—the Necessity of Honesty—the Golden Mean (or in other words the folly of an anxious desire to be rich)—and the right use of Property—These subjects are discussed and amply illustrated, in a practical and straight forward style. Every young man would do well to purchase, read and remember this work, for it contains for him an abundance of excellant advice, and will teach him to unite fervent religious affections with an unbending integrity. That it will do good we have no doubt; and can cordially recommend it to our readers as wise, safe and eminently calculated to be useful.' jy 18

VALUABLE OLD BOOKS, this day recived by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. Echard's History of England, folio—Dryden's Works, 10 vols—Bryan's Lectures on Astronomy—Le Theatre des Grecs, par le R. P. Brumoy, 3 vols, 4to—Memoirs of Literature, containing a large account of many valuable books, 8vols—Gage's Survey of the West Indies, folio—Killigrew's Playes, folio—The Curiosities, natural and artificial, of the Island of Great Britian, 6 vols—Chevereau's History of the World, 5 vols—Plutarch's Morals; translated from the Greek, 5 vols—Hudibras, with annotations and preface, by Zachary Grey, 2 vols—Bolinbroke's Remarks on History, 1 vol—Bacon's Natural History, folio—Bridge's Works—Dryden's Plays, 2 vols, folio—The Genuine Remains in verse and prose, of Mr Samuel Butler, with notes by R. Thyer, 2 vols—Montaigne's Essays, 3 vols—Fox's book of Martyrs, folio, 1576—Bougainville's Voyage round the World, in the years 1766, 7, 8 and 9, folio—Barrow's Life of Macartney, 4to—Baker's Chronicle, folio—The Collection of the History of England, folio—Memoir of Philip De Comine, folio—Observations upon Cæsar's Commentaries, by Clement Edmunds, folio—Green's Principles of Philosophy—Taylor's Demosthenes, 4to—Œuvres de M. L. Dutens, 4to. jy 18

COLMAN'S THIRD REPORT OF THE AGRICULTURE OF MASSACHUSETTS.—Third Report of the Agriculture of Massachusetts, on Wheat and Silk—by Henry Colman, Commissioner for the Agricultural Survey of the State. This day received by
CHAS. C. LITTLE & JAS. BROWN,
j 18 112, Washington street.

UNITARIAN CHRISTIANITY—*What it is and what it is not.* A Discourse delivered at the Installation of Rev. John Parkman, as Pastor of the first Unitarian Church and Society in Dover, N. H. April 22d, 1840. By Ezra S Gannett, Junior Pastor of the Federal Street Church, Boston. Published and for sale by WM. CROSBY & CO. 118 Washington street. jy 18

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, Edited by Rev. Ezra S. Gannett. Contents of the number for July.

Sin Compared to Disease, by Rev. Orville Dewey, D. D.—Translation from Richter—Female Authorship—Not ashamed of the Gospel, a Sermon by Rev E. B. Hall—Where are our Schoolmates?—Folsom's Scripture Doctrine—Life and Character of the late Dr Tuckerman—Notices of Books—Intelligence, &c &c.

The present number being the commencement of a new volume, a good opportunity is offered for those wishing to subscribe. The following popular writers have contributed many valuable articles during the year, viz:—Rev. Dr Ware—Rev. Orville Dewey, D. D.—Rev. Dr. Parkman—Rev. E. S. Gannett—Rev. E. B. Hall—Rev. J. Allen—Rev. Mr Hill—Rev. Ephraim Peabody—Rev. A. P. Peabody—Rev. Dr Walker—Rev. C. Stetson—Rev. C. A. Bartol—Mrs Lee, Author of 'Three Experiments of Living'—Miss Park, Author of 'Miriam'—Rev. Geo. E. Ellis—Rev. C. Palfrey, and many others. Published by WM. CROSBY & CO. 118 Washington st. jy 18

NEW BOOKS.—Bradford's History of the Federal Government
The Newest Keepsake for 1840
The Greyslaer, by Hoffman
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Guizot's Essay on Washington
Macaulay's Miscellanies, 2 vols
Carey on Population
Master Humphrey's Clock, No. 4
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Waterston's Sunday school Address
History of Quadrupeds, Family Library &c &c
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